

THE MONTH

A CATHOLIC MAGAZINE



NO. 537 (NEW SERIES 147) MAR., 1909
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Rights and Wrongs in Education.

ONE feels that there is need of an apology for discussing once more a subject which has been already exhaustively treated in our Catholic press and magazines during long years of controversy. The Education Question has disappeared for a time from politics, swords and olive-branches alike have been laid aside, hardly to be resumed during the life-time of the present Parliament, why should not our pens too have repose? Well, one reason is that this period of comparative quiet is precisely the time when a clear analysis and exposition of Catholic educational principles may most easily and profitably be made. No one pretends that the fight is over, we are only enjoying an armistice, and an armistice is best employed in reviewing plans and refurbishing weapons.

If the Educational Campaign of the last decade, as conducted in Parliament, Press and Platform, had actually been waged on the field of battle, what a singular exhibition of tactics it would have presented! What a task it would have been for a war-correspondent, floating in his "dirigible" over the heads of the combatants, to follow the fortunes of the fight and write an intelligible account of it! For the tactics of the main opposing forces, not too consistent in themselves, were obscured and confused by the action of innumerable smaller companies joining in the fray from every quarter, front and flank and rear. No sure guidance could be got from uniforms or ensigns or regimental badges. The same identical equipment was to be seen in the ranks on both sides, whilst countless *franc-tireurs* circling round the general mêlée, either engaged in private duels or sniped impartially at all who came within range. And if at times there was a council-of-war, or a parley with the enemy, confusion only became worse confounded. The generals could claim no power to enforce particular tactics and no authority to treat with the foe. As often as not, they were exposed to the fire of their own ranks. Had either of the

main hosts even a moderate amount of cohesion and discipline, it would have secured an easy victory.

But amidst all this turmoil of cross-firing and cross-purposes, of leaderless troops and troopless leaders, our intelligent correspondent could not have failed to notice one small but compact body, that suffered little from stragglers and deserters and not at all from divided counsels, that advanced steadily in the one direction and never receded from positions once held, that exhibited loyal courage and disciplined obedience and, finally, remained encamped upon the field after each of four successive general engagements, whilst most of the other combatants were in disorder or in flight. And, of course, he would have gathered, from their banners and accoutrements, from the Cross and the Cross-Keys, that these were the Catholics. This, in truth, is our reward for all the anxiety of the struggle—the fact that even our foes now recognize that in our resistance there was something which could not be called blind obstinacy or slavish submission to priestcraft, that we were strong with the strength of sound principles firmly and consistently grasped. Once more, the unity which results from the assured possession of the Truth has been gloriously vindicated.

The lesson has not been lost on our fellow-combatants, the Anglicans, who, in their Joint Campaign Committee representing five great Church Societies, are endeavouring to counteract the hopeless divisions of their official rulers and present a more or less united front to the foe. But they will never attain the harmony and combination of the Catholic body in this matter of education, until and unless they adopt in their fulness Catholic principles and ideals and make them operative amongst their followers. By dint of persistent and consistent advocacy of those ideals we have caused them to be fairly well understood. Minister after Minister has admitted that educationally Catholics are a body apart, incapable of being included in a general undenominational scheme,¹ but the obvious conclusion that a general scheme of education should not be undenominational has not yet been commonly accepted. It is with a view to making our claims and our rights still more intelligible that we venture to set them forth here in their simplest analysis.

All agree that education properly so called concerns the

¹ Let us quote once more the explicit admission which Mr. Runciman made in speaking of his predecessor's Bill: "In the Roman Catholic Schools it would be an outrage on the feelings of the parents to have a child taught by Protestant teachers."

whole complex nature of the child, that body and soul alike should be duly developed and that none of the faculties of the soul should be unduly neglected. A thorough education, therefore, comprises such a cultivation of body, mind, and will as shall enable the recipient to do effectively what he was made for, in other words, to fulfil his destiny here and hereafter. Viewed thus generally, the least important branch of education is physical development. A certain minimum of bodily welfare is doubtless needed for the exercise of the spiritual faculties but, on the whole, culture of the body is merely an integral, not an essential, part of the whole process. There have been highly educated people, who were physically malformed or sickly or undeveloped. But, although, in their degree and place, health and strength should be the aim of the educator, it is with the mind and will, with the head and heart, that his chief concern lies. And it is at this point that the Catholic ideal begins to diverge from those advanced by non-Catholics. The Catholic lays much more stress upon moral than on mental training; mere learning without good-living is so far from being a benefit in his eyes that he regards it as a misfortune, only calculated to increase the potentialities of evil. Taken all round a clever scoundrel is something much less desirable than a pious fool. And therefore according to Catholic notions the training of mind and will should never be dissociated: true knowledge must ever point to right action: to borrow an illustration from the practice of Mr. Squeers, a child must not only know how to spell "soul," but he must learn to keep it clean. Moreover, the Catholic educator, having to guide and control this constant interplay of knowledge and volition, thinks it madness to exclude from his purview, what is at once the most important branch of learning and the most efficacious means of training the will, viz., the Christian revelation. Secular education as the epithet implies, is education for this world alone, a maimed, one-sided, ineffective thing, which never has succeeded and in the nature of things never can succeed, even in its own limited scope.

And almost as futile, from the Catholic standpoint, must be the attempt, so earnestly advocated to-day by many people whom religious differences have filled with despair, to find a common meeting-ground for all creeds, and a practical instrument of education in what they call "independent morality," morality, *i.e.*, dissociated from supernatural sanctions which are

matters of dispute, and based upon the innate fitness of things. For in the long run there is no satisfactory answer to the question—"Why must I seek truth and do right even at my own cost?" except—"Such is the service you owe under sanction to God, your Creator and Redeemer and Judge and Reward." Not otherwise can the fire i' the blood be effectually subdued.

Quarry the granite rock with razors [cries Newman], or moor the vessel with a thread of silk: then may you hope, with such keen and delicate instruments as human knowledge and human reason, to contend against those giants, the passion and the pride of man.

Theoretically, of course, a code of right conduct can be deduced from man's nature and circumstances as a social and rational being, but such a code would not cover the whole range of human activity, and at best would lack sufficient "driving-power."¹

As, then, true education must be moral, so also must it be religious. Knowledge of God must perfect the intellect, love of God must purify the will. How can the mind be properly developed if while studying man and nature it ignores their divine Author; if it confines itself to effects and does not seek the Cause? And how can the wayward desires of man be really schooled and controlled without reference to the omniscient God, who will render to every one according to his works? Moreover, added to this intrinsic impossibility comes the fact established by experience that there is no such thing as purely neutral education. If God's existence and claims had never been asserted, it might have been otherwise, but, as things are, by being ignored they are equivalently denied. The atheist is necessarily an anti-theist; the agnostic, an indifferentist. To deny a dogma is to assert its contradictory. And religion touches human life directly or indirectly in so many points that it cannot be long lost sight of.² And even in the

¹ The incompatibility of the aims of the "Moral Instruction League" with Catholic ideals have been so recently and exhaustively proved by Father S. Smith in the pages of this Review that further discussion of the matter is altogether unnecessary. See THE MONTH for December, 1906, for February, 1907, and for November, 1908.

² But this very obvious fact is so often lost sight of by educational "Secularists" that the words of Mr. Asquith in the debate on Mr. M'Kenna's Bill last February are worth putting and keeping on record. The Prime Minister said: "The proposal [*i.e.*, the "secular solution"] is impracticable in the existing condition of things and of sentiment in the country, because it is the opinion, I believe, of the great majority of our countrymen that you cannot segregate or isolate secular from religious teaching. *Expellas furca, tamen usque recurret*—whether you are teaching history, literature,

most abstract and colourless subjects, such as mathematics, there is the personality of the teacher to reckon with. The teacher is necessarily a believer, even if his creed consists of a series of negations, and his character for good or evil will influence the character of his pupils. We have lately seen in these pages¹ what the logical French mind understands by the exclusion of religious teaching from the State schools, viz., the substitution of teaching which is thoroughly immoral.

From all this follows that persistent demand of Catholics for a "Catholic atmosphere" in their schools. It is a demand which seems excessive and unreasonable to many non-Catholics who do not understand the motives which prompt and the principles which justify it. "In what," they say, "does Catholic chemistry or Catholic geometry differ from those sciences as taught by non-Catholics? What business has religion with mathematics or science or art or aesthetics?" And we are further taunted with the insinuation that the Catholic faith must be a plant of singularly feeble growth if it cannot survive exposure to even neutral influences. And people wonder why we do not logically advocate a "Catholic atmosphere" in the civic, social, commercial, and military life of the nation as well as in the educational. The answer is easy. The "Catholic atmosphere" which we consider necessary for true education is the outward manifestation of our faith. It is the natural recognition of our duties towards God and our dependence upon Him, the ready, spontaneous expression of living and definite inward beliefs, the consciousness of fixed and supernatural sanctions for conduct, the granting to religion, which is simply man's proper attitude in presence of his Maker, a place in our regard as permanent and as prominent as those relations of which it is the fruit. It is, briefly, a thorough acceptance of things as they are. And we want it for our youthful members in their school-time because religious truth, like any other, must first of all be accepted on authority. Only when the intellect is mature and experienced can it investigate with safety and profit the grounds of belief, in order to realize how reasonable that surrender to authority has been. Well-supplied with the antidote, it may encounter, if needs be, the poisoned atmos- or ethics, when you are trying to lay down those rules of conduct which are to mould the character of your children, the impalpable, imperceptible boundary line which separates secular from religious teaching is constantly crossed."

¹ See "What sort of Neutrality?" and "More about Neutrality in France," by Father S. Smith, in THE MONTH for December, 1908, and February, 1909.

sphere of unbelief and misbelief that prevails in an unregenerate world. Faith is divinely sown, but it has to be cultivated by human aid, and fostered amid congenial surroundings until it attain its full and proper growth.

On extrinsic grounds therefore as well as intrinsic the Catholic holds that true education is necessarily religious; otherwise, it is not only imperfect but harmful. The study of what concerns the next life and the interests of the soul must not be separated from the study of what concerns this life and its interests. To banish religious teaching to the Sunday school or to occasional half-hours snatched from the usual secular routine is to neglect what is of prime importance and to give undue prominence to the rest. Religion—the practical acknowledgment of our creaturehood and resulting obligations—must pervade the whole training. God has not hidden Himself in Nature and in the soul of man in order that He may be ignored, but that He may be sought for, "if haply we may find Him."¹ The Catholic aims at giving God His place, knowing, in the oft-quoted lines of Browning,

Religion's all or nothing stuff
O' the very stuff: life of life and self of self.

And as this can be done more readily in hearts from which God's enemies have not first to be driven out, therefore he lays such stress upon the child being taught its religion all during its school-days, from start to finish.

This clear, sound, logical view of education, as a process embracing the whole man, and, because primarily concerned with moral development, consequently needing the support of religion, is one which no Christian can really dispute but which few outside the Catholic body have had the courage to insist on in its completeness during the past controversy. To the fact that Catholics have done so is attributable in large measure the repudiation by the popular conscience of the dictum "minorities must suffer," and the dawning belief in the possibility and expediency of "justice to all." To encourage and foster that belief is the interest of Catholics, for they maintain that their educational theory is the only one which reconciles, with due regard to each, the various conflicting interests involved in the child's education. To the proof of this assertion we may devote our remaining space, as it will also serve to elucidate yet further our attitude on this great question.

¹ Acts xvii. 27.

There are, then, in this matter of education four main interests or rights—we might call them the four "R's,"—distinct from one another in origin yet mutually interacting: these are, the rights of the child, the rights of the child's parent, the rights of the child's Creator, and the rights of the State or community of which the child is a member. Each of these rights must be considered in any complete scheme of education, and proper provision must be made for each if the scheme is to be just. We may begin with those rights which are the most important, the only ones, indeed, which are absolute and unconditioned—the rights of God. Something has been said about them incidentally in the foregoing, but their formal exposition here will make clear the second great difference between the Catholic and non-Catholic ideals.

God has a right to the knowledge, love, and service of all His rational creatures during all their rational life. It was His claim that our Lord uttered when He said, "Suffer little children to come unto Me and forbid them not." Nothing then is permissible in the education of the young which actively or passively prevents that access. God has the first claim on the youthful soul. It is His right that His revelation should be put in the forefront of all systems of training, that His claims should be expounded and enforced, His benefits emphasized, His character put in its true light. All this the non-Catholic Christian should admit, but what he will not admit is that God has entrusted the safeguarding of His rights and interests to the Catholic Church. It is here we part company with him without any hope of compromise. We believe and know for certain that God has established a visible organization on earth to represent Him formally to men and be the chief means of their access to Him, and that He has given it a Divine commission to teach all mankind. That commission the Church through her ministers must never cease to exercise, under pain of being unfaithful to her Head, and upon it she bases her claim to a preponderating voice in the education of her youthful members. Her own direct province is Revelation or religious truth, but she must supervise the imparting of all knowledge lest anything contrary to faith or hurtful to morals should creep in. Hence the close, the necessary, the inseparable connection of the Catholic school with the Catholic church. To those who do not admit the claims of the Church to be the Body founded by Christ and the one Ark of Salvation, but think she is human

throughout, in her origin as in her composition, these pretensions may seem little short of monstrous. Without that divine commission they might well be so, and yet every sect in regard to its own following advances the like. How can any one of them justify itself in perpetuating the divisions of Christendom unless on the plea that it have a more assured knowledge of God and His counsels than the rest? When we further reflect that the claim of the Church extends in theory only to the baptized and, since the rise of the sects, in practice only to those belonging to her visible communion, we see that she is entitled, even on Protestant principles, to have her claims recognized and respected. It is a manifest injustice, then, to the Church, even considered as a human organization, to deprive Catholic children of Catholic education, or to penalize the Catholic body for insisting upon such education for its members as their consciences imperatively demand. It is no less unjust and absurd to insist upon a homogeneous scheme of training, intellectual and moral, on the basis of a minimum of dogma, in a nation made up of several distinct and antagonistic creeds. And it is the most elementary wisdom, under the circumstances, to arrange in the national scheme for various types of schools corresponding to the chief national beliefs.

The consideration of the remaining three "R's," all of which have due recognition in the Catholic ideal of education, need not detain us long. They are all based upon natural law, but are limited and regulated in their exercise by divine law, as also by positive law, both ecclesiastical and civil. The claim of the child in matters educational comprises such training and development as will fit it for its life's work, considered in its widest sense as a preparation for eternity. It cannot claim as a right an intellectual equipment beyond what is required for God's service and due to its station in life. On the other hand, it cannot justly be denied whatever moral discipline and mental culture is necessary to enable it to fulfil its duties towards its Creator. Hence, once more, to exclude religion from its training or to teach what is inadequate or what is false in this matter is a cruel injustice, all the more barbarous because the victim is so helpless and the injury so hard to remedy in after-life. It is an act akin to defrauding the orphan of its inheritance, and its criminality is measured by the value of the inheritance at stake.

The parent's right may be simply stated as a claim to freedom from undue interference in discharging his responsi-

bilities towards his child. As the human agent in causing its existence, it is on him in the first instance that the duty lies of promoting its bodily and spiritual welfare. When by baptism it becomes a member of the Christian family, he is bound to further the efforts of the Church to educate it as a Christian. Because the child goes to a Catholic school, the parent is not therefore free from the obligation of continuing its moral education at home. But he is not bound to promote its secular training beyond the requirements of his own station in life. And he may be justly expected to contribute to the cost of its training according to his means, although, since the abolition of elementary school-fees in 1891, this burden has been removed from the shoulders of the industrial classes, and is shared by the whole community. Such being the parent's duties in the matter of education, his rights are infringed to a greater or less extent whenever, being debarred by circumstances from attending to the subject himself, he is forced to send his child to a school where religious education is wholly ignored, or is essentially inadequate, or, according to his conscientious belief, is misleading and false. It does not matter what that belief is, provided it is not one the direct outcome of which is immoral or anti-social. Nonconformists are not treated justly when, through no fault of their own, they are compelled to subject their children to Catholic or Anglican influences. In the light of this fact we may realize the wickedness of those spiritual ghouls who, in Catholic countries like Italy and Ireland, traffic in the souls of innocents, by bribing indigent or careless Catholic parents to commit their children to them to be brought up in their heretical creeds, caring nothing for the sin of those wretched parents who yield to their seductions.¹

An important corollary to this doctrine of the rights of parents deserves notice, as, if properly understood, it makes the

¹ If report says true, this crime has been lately committed against some of the helpless orphan victims of the Messina disaster, the infidel Government having handed over a number of these Catholic little ones to a Waldensian institution in Florence.

The famous Mortara case, on the subject of which the anti-Papal press roused Europe to fury in 1857, affords an excellent example both of the reality of parental rights and of their limitations. For the law against the employment by Jews of Christian servants, which was violated, was meant to secure the rights of the former to educate their children in their own faith. But once the Jewish boy, Mortara, had received Catholic baptism, although against the law, he became a subject of the Church, and had to be brought up as one. The parent's natural right had to give way to the right of Almighty God to the service of His adopted son.

principle—No religious tests for teachers—inapplicable to that profession. For the teacher, although claimed as a State official, is primarily a representative of the parents, taking the place which the latter would naturally hold were it possible or convenient under modern social conditions. Being, therefore, *in loco parentis*, they succeed to his duties, the chief of which is that of bringing up his child in his own conscientious belief. That excellent principle, which Catholics above all others have reason for advocating, of not discriminating amongst public servants on account of personal creeds, has, therefore, no real application to education, which is in the first instance the concern of the parents, and only accidentally, as it were, becomes the business of the State. On this ground alone the principle does not apply, but when we reflect that real education is essentially religious it becomes still more out of place.

Accordingly, there is no injustice involved in selecting only Catholic teachers to teach Catholic children, or, in like manner, Anglicans, Nonconformists, and Jews for their respective creeds. As well might a teacher trained entirely in Science complain that he was not employed in literary work, for which, *ex hypothesi*, he was not qualified, as a Nonconformist make a grievance of not being eligible for a post in an Anglican or Catholic school. It is not easy to remove this idea, masquerading as it does under the name of justice and true liberalism. The iniquity of religious tests for civil offices in a mixed community has been so burnt into the dissenting mind by generations of persecution as to become a sort of obsession. And so we find Dr. Clifford owning that he would not hesitate, "for the sake of liberty," to set Unitarians to teach children the Christian religion. In France, again, we see the results of considering the teacher a mere servant of the State. The Christian parents of that unhappy land are flouted or ignored by insolent officialdom, and now they are threatened with legislation which will deprive them of the last vestiges of their rights over the education of their children. If they submit tamely to this final atrocity, we shall have to conclude with a sigh that they have the government they deserve.

The trouble comes both here and in France from erroneous notions concerning the rights of the State in education—the fourth of the "R's" we have been considering. Without embarking on a discussion as to the nature and extent of civil authority, we may say that it exists in order to safeguard

and promote the common good and to prevent individual interests being pursued to the detriment of the whole community. As regards education, it is undoubtedly to the interest of the nation at large that each of its members should be so developed, bodily and spiritually, as not to be a check upon the general well-being. The State, then, is quite within its province in insisting on a definite minimum of secular education,¹ and in endeavouring to supply or supplement moral training as well. It is at this point that its rights touch those of the parent and of the Church. The Church says moral education must be based on religion: the parent has a right, conditioned by his knowledge of the truth, to say in each particular instance what religion. What, then, is the modern State to do, being an aggregate of heterogeneous beliefs? It cannot justly declare—"I will make no provision for religious education in elementary schools,"—this would be to infringe the rights of child, parent, and Church alike. Nor can it justly say—"Since religion is considered necessary, I shall provide only the barest elements, on which all denominations should agree,"—this, too, would be a denial of what child, parent, and Church, are bound to claim. No, instead of aiming at an impossible and undesirable uniformity, the State must look the facts in the face, and, in justice to all its constituent elements, set up with the money they contribute schools corresponding to their different demands. This educational policy alone involves no injustice, as it recognizes the rights of all concerned. The child is not only a citizen of the State, but by baptism a citizen of Heaven, the parent owes allegiance to divine as well as to civil authority, the Church claims to be founded in order to keep men in mind of the interests of God. All trouble in the past has come from not accepting these facts in their fulness, and peace in the future can only be gained by a frank recognition of them. This in the main has Germany done, to her own great social and industrial benefit. Is England so blinded by old prejudices, so sunk in materialism, so governed by catch-phrases, as to be unable to do the like?

J. K.

¹ It was not until 1876 that the English State recognized its own interests in this matter. By the Elementary Education Act of that year, all parents were obliged under penalty to cause their children between the ages of five and fourteen to attend school and receive "efficient elementary instruction in reading, writing, and arithmetic." This compulsory instruction was made free as well, in 1891.

The Main Problem of the Universe.

A mighty maze, but not without a plan.

Pope.

IV. THE QUESTION AT ISSUE.

By Mr. Darwin's acknowledgment, if it could be demonstrated that any complex organ existed which might not possibly have been formed by numerous, successive, slight modifications, his theory would absolutely break down; but, he went on to declare that he could discover no such case. He might undoubtedly have added that by no possibility can such demonstration ever be discovered; while it is equally certain that no conclusive proof has yet been found, or ever will be, to show that Natural Selection has formed, or can form, any organ whatever, complex or simple. From the nature of the case, such a force cannot possibly be witnessed in action, and though the fact of Evolution be granted, in no instance can it be demonstrated that it was Natural Selection which actually did the work. The question turns wholly upon inferences drawn with more or less of probability from certain premisses, and to seek for absolute proof is a hopeless task.

The state of the case is well expressed by Mr. Darwin himself.¹

The belief in Natural Selection must at present be grounded entirely on general considerations. (1) On its being a *vera causa*, from the struggle for existence, and the certain geological fact that species do somehow change. (2) From the analogy of change under domestication by man's selection. (3) And, chiefly from this view, connecting under an intelligible point of view a host of facts. When we descend to details we cannot prove that a single species has changed, nor can we prove that the supposed changes are beneficial, which is the groundwork of the theory. Nor can we explain why some have changed and others have not.

Accordingly, the case is this. Geology proves that since life began on earth the species of plants and animals have been

¹ *Life and Letters*, iii. p. 25. (To G. Bentham, May 22, 1863.)

altered, new forms having made their appearance and supplanted those previously existing, for the species now living are geologically modern. Moreover, the types exhibited by the newer forms display progress or development, from the lower to the higher, from simple to complex organisms. It is on these facts that all systems of evolution are based.

From this it is inferred that there has been Evolution, or transmutation of one species into another, and Darwin contends that the action of Natural Selection, as already explained, can sufficiently account for all the changes which have been required in order to convert the Flora and Fauna of the past into those of the present. He considers that such selection has proved itself to be a *vera causa*—a cause otherwise known to exist, and which is judged capable of producing certain effects, and he quotes in support of his opinion two considerations. Firstly, man has undoubtedly been able to modify both plants and animals to a wonderful extent, by observation of the variations naturally recurring, and artificial selection of those which he desired to perpetuate and develop. Whence it is argued that Natural Selection, with unlimited time at its disposal, can have done the like. Secondly, Darwin urges that his system connects in an intelligible manner a multitude of facts of which there had previously appeared to be no explanation, and seems to lend significance to much in organic life which had been supposed to be altogether meaningless.

It is evident that the question of supreme importance is that arising upon the first of these points, namely, the capability of the agent to which development is ascribed for the performance of such work as is attributed to it. Can Natural Selection be rightly described as a *vera causa*? It is manifest that even if the fact of Evolution be assumed it by no means follows that Natural Selection has been the agent to which it is due. Had the variations upon which it has to work been not indeterminate as Darwinism supposes, but determinate on certain lines, it is clear that it might serve man's purposes in domestication no less effectually. Likewise, if there has actually been Evolution of organic life, however it may have been wrought, its true history must necessarily account for the connection of the facts we discover in nature amongst themselves. To the question of Natural Selection itself, and its possibilities our attention must therefore first be given.

V. NATURAL SELECTION AS A *Vera Causa*.

When Darwin spoke, as we have heard, of Natural Selection as being a *Vera Causa* of such transformations as he believed to have occurred, he doubtless meant to say that the process so named has been found to be actually capable of effecting such changes as are required. It must, however, be remembered that under this term of Natural Selection two wholly distinct factors are included, namely, the extinction of organisms unfit or less fit to survive under existing circumstances, and the continuance and further development of those better fitted. Employing one term for both, it may easily be that we lose sight of their essential difference.

That in eliminating creatures, whether animals or plants, which are ill-adapted to satisfy the conditions under which they find themselves, Natural Selection, understood in the former sense, is capable of producing certain effects cannot be questioned ; and although it remains true that in no individual instance can it be directly shown that this has been the agent whereby what we actually find in nature has been brought about, there can be little doubt that, to a large extent at least, Natural Selection thus understood has operated. A feature of which in a particular manner this obviously holds good is protective coloration. It is presumable, for example, that those grouse which most closely resembled the heather, rock, or snow amidst which they dwelt, and so became difficult for hawks to see, would outlive others whose colours made them conspicuous, and that the latter would soon be weeded out, as soldiers with scarlet uniforms would suffer more in the field than those in khaki. As a matter of fact it is found, for example, that in some regions white pigeons suffer so much more than others from birds of prey, that breeders avoid this colour. In like manner, insects living on the bark of trees would naturally tend to be grey, and those upon leaves to be green, and so in innumerable other cases. Thus, again, it is not difficult to suppose that fish with rounder eyes, better formed to see clearly in water, would outlive their fellows, if such there were, with flatter lenses which did not enable them to see so well ; or that one depending for protection on bony armour would ordinarily live longer in proportion as its armour was constructed on proper mechanical principles. It is no less clear that the like would hold good of climbing plants, and that those which by

the mode of growth they adopted succeeded in reaching light and air, would fare best in the struggle for existence, and that the habit which led to success would presently be forced upon the whole race. It is moreover conceivable—though in view of other considerations, which need not now be specified, it can hardly be said to be more—that the neck of the giraffe may have been elongated by casual modifications, as we have heard described.

Other examples without number might of course be adduced to the same effect, in which it is not only manifestly quite possible but even highly probable that such Natural Selection has been the agent. But it is evident that if thus restricted in signification, Natural Selection cannot possibly be spoken of as really causing the transmutation of one species into another, or indeed any positive effect at all, and it is clear that such instances as we have been considering cover but a small fraction, and shed no light upon the question as a whole. The scope of Natural Selection, unsupplemented by any directive force, must, it would seem, be very narrowly restricted, and beyond the province in which its efficacy may almost be styled self-evident, as in the above instances, observation assuredly gives no support to the assumption of its powers. Nor is it easy to see on what general ground of reason such assumption rests. Because it may very likely act when the changes to be wrought regard only degree, or quantity, or numerical conditions, is any support given to the claim that it can produce elaborate mechanisms, each part of which must be subservient to the purpose of the whole,—instincts which solve high mathematical problems—or ornaments and imitations which would tax the skill of accomplished artists? Yet it is constantly taken for granted that, given time enough, it can undoubtedly do all this, and that if the evidence leads us to believe that such effects have been wrought under the laws of nature, it must be Natural Selection which has done the work.

It must always be borne in mind that Natural Selection can in no sense be called a creative or constructive force, and that for such a force Darwinism relies entirely on indeterminate or fortuitous variation. As Professor Driesch writes:¹

Natural Selection is a negative, an eliminating factor in transformism; its action is self-evident to a very large degree, for it simply

¹ *The Science and Philosophy of the Organism*, p. 263. (The Gifford Lectures, 1907.)

states that things do not exist if their continuance under the given conditions is impossible. To consider Natural Selection as a positive factor in descent would be to confound the sufficient reason for the non-existence of what is not, with the sufficient reason of what is.

Nor should it be forgotten that even within its own limits, and in such instances as have been mentioned, the action of Natural Selection can by no means be considered as furnishing an explanation which is beyond question. As the authority just cited tells us,¹ certain experiments which have been carried out concerning the summation, by any kind of selection, of variations of the true fluctuating type, seem to show that there may be a real progress for a few generations, but that the progress is always followed by a reversion.

He is more positive in declaring that,

Dogmatic Darwinism has been found to be unable to explain every kind of mutual adaptations, e.g., those existing between plants and insects; it can never account for the origin of those properties that are indifferent to the life of their bearer, being mere features of organization as an arrangement of parts; it fails in the face of all portions of organization which are composed of many different parts —like the eye—and nevertheless are functional parts in any active or passive way; and, last not least, it has been found quite inadequate to explain the first origin of all newly-formed constituents of organization even if they are not indifferent; for how could any rudiment of an organ, which is not functioning at all, not only be useful to its bearer, but be useful in such a degree as to decide between life or death?

It must in fact always remain a most grave difficulty that the initial variations being of necessity, on Darwinian principles, infinitesimally minute, cannot be supposed to have practically exercised any influence on the struggle for existence. But of this nothing need now be said.

It is not to our present purpose to discuss all the points raised in the above extract, for we are considering Natural Selection, not in all its bearings, but only as regards its capacity to do what, as we have seen, indicates the operation of final causality in nature. We have to ask how it can be supposed to have brought about such examples of organization as are composed, like the eye, of many different parts co-operating to the exercise of one function, a function which entirely depends upon each duly performing not merely its own proper work, but such work as will enable other parts rightly to perform theirs. In other

¹ P. 265.

words, what ground is there for supposing that indeterminate variations can possibly have furnished the materials which, selected by the struggle for existence, have resulted in producing complex organs, instincts, or ornaments like these we have considered?

The idea that there is, in organic nature any inherent determination to the production of such results, or any other, is fundamentally inconsistent with Darwin's theory. As Huxley has told us,¹ the variations upon which Natural Selection has to work are like grape-shot, whereof one bullet hits something and the rest fall wide. This plainly means that whatever result is attained under such a system is attained by chance, a term to which some Darwinians strongly object, though the grounds upon which they base their objection will not bear examination.² The fortuitous character of the attainment is clearly signified in Huxley's simile of the grape-shot. So unavoidable is this conclusion, that some have attempted to show that mere purposeless arrangements—which is the same thing as fortuitous—may conceivably have produced any result, however complex, and however clearly it may seem to indicate the action of mind. Thus Diderot and Lange have argued that if a quantity of printers' type were shuffled together from infinity, it is "not only not impossible but highly probable that an *Iliad* or a *Henriade* might be formed." Such an illustration, which is intended to eliminate the element of intelligence, does but show how absolutely necessary is its introduction. We have to start with *type*, which presupposes language, and this presupposes thought. Were there no thoughts to be expressed, there could never be any language. Were there no such language as Greek or French, the letters of its alphabet would have no more significance than the shapes of the various pieces of metal on a scrap-heap. The comparison ought at least to start by

¹ It is by no means easy to understand Professor Huxley's various utterances on this subject. To say nothing of the obvious consideration that a discharge of balls in the fashion of grape requires explanation no less than that of a single rifle-ball aimed at a particular point, he tells us that, according to the "fundamental theory of evolution," the whole world living and not living lay potentially in the original cosmic nebula, and was strictly conditioned by the arrangement of its atoms and molecules, so that by inspection of its constitution a sufficient intelligence could have foretold exactly what would ever be produced—plants and animals included. This can only mean that every individual particle was far more accurately predetermined to some particular point than any rifle-bullet.

² The question is treated at some length in a former work by the present writer, *The Old Riddle and the Newest Answer*, c. xii.

assuming thought and language, and supposing that the fragments on such a heap had casually taken the shapes required to constitute a fount of type in which thought might be expressed, in one amongst the countless tongues in which human speech has been uttered.

But leaving this fundamental difficulty out of sight, and supposing the type to be somehow supplied,—assuming further with Diderot and Lange, which is a very large assumption,—that mere aimless shuffling might conceivably result in producing the *Iliad*,—it is obviously true to add¹ that, even so, the words formed could be no more than combinations of letters, not symbols of things or thoughts: no sentence could express either a sentiment or an emotion. How could mankind have thus become possessed of the Tale of Troy, of the Wrath of Achilles, the broken-heartedness of Priam, the parting of Hector and Andromache? And what, then, of such an origin, not for one page of literature, however noble, but of all literature, of all oratory, history, philosophy, science, of all that ever has been put in print—the *Aeneid*, *The Divine Comedy*, *Paradise Lost*, *Hamlet*,—Thucydides, Tacitus, Gibbon, Cicero, Newton's *Principia*, Bacon's *Novum Organum*, the *Times* newspaper, the *Nautical Almanack*, Bradshaw's *Railway Guide*?

Yet this is precisely what we are asked to believe in regard of science. The treasures with which she deals are commonly held to be the most precious possession of our race—far more than any mere literature. But, as we have seen, whatever is precious about science is merely the disclosure and interpretation of what has been in nature from the beginning. It is just as if men now first learnt to read all the works of which we have spoken, and so became aware of all their beauty, power, and instruction.

Reverting to Professor Huxley's very useful comparison of the grape-shot, we must remember that even of those balls which do not spend their force on empty space, it is not enough for his purpose that they should hit *something*, they must hit the right objects, that is to say each must hit what is virtually a *mark*. Unless what they strike does something to promote the final end and object of the discharges, they are obviously quite useless towards its attainment. If, on the other hand, the objects they strike *do* contribute to the production of a definite and orderly result, it is no less wonderful than that they

¹ Professor Masson, in the *Hibbert Journal*, October, 1906, p. 103.

should produce a poem or a code of laws by happening to hit the letters composing either.

It is the glory of science that into whatever field she penetrates, into whatever nook and corner of nature, she finds a vast deal which it is good for men to know. That is to say, she discovers the key to innumerable volumes the contents of which have hitherto been sealed for want of the means of interpretation. Are we to say that all the wonderful laws thus disclosed are the result of mere haphazard shuffling of atoms and molecules, the types of nature's workshop? So it must needs be if Professor Huxley's account of the matter be the true one, if nature hits her mark by merely discharging a shower of grape, one pellet of which strikes *something* and the rest fall wide.

This comparison suggests another consideration. The shots which fall wide must be immensely more numerous than those which reach the mark. Where do we find in nature anything of the kind? For every chance variation which helped to elaborate the marvellous mechanism of the eye or ear, there must have been at the very least ten thousand which failed to do so, and could produce, or help to produce, only a less perfect instrument. Do we find any such anywhere in nature? Some organs may be more highly developed than others, but are there any which appear to be bungling pieces of work, unsuited for the function for which they are meant? Yet the instances should be legion.

This objection was urged against Darwin himself, but from his answer to it he could not appear to have fully realized its significance. In the *North American Review*, April, 1860, Professor Bowen wrote of the Darwinian system,¹

We ought to find an infinite number of other varieties,—gross, rude, and purposeless,—the unmeaning creations of an unconscious cause.

Upon this Darwin thus commented :

The Reviewer says that if the doctrine were true, geological strata would be full of monstrosities which have failed. A very clear view this writer had of the struggle for existence!

But in what respect is such a view unfair? It is precisely because they are comparative failures that some creatures succumb in the struggle for existence, and such failures must, in a very true sense, be "monsters" inasmuch as they do not satisfy the tests which nature imposes. They are exterminated

¹ See *Life and Letters of C. Darwin*, ii. 304.

because they do not fulfil the conditions necessary for continued existence. To take once more the case of the eye, which must undoubtedly have played a very large part in the struggle. Those creatures which perished because their power of sight was less effective than that of their fellows, must have been provided with eyes of inferior quality, as to mechanism or material, instruments which would less perfectly fulfil scientific requirements. So too of every other organ and structure. And, as has been said, the number of these failures must have been incomparably greater than of their successful rivals. Are we not compelled to ask why there is no evidence of the existence of such monsters, which were at least monstrous enough to be selected for destruction?

It would indeed appear to be quite obvious, were it not so constantly ignored, that the kind of work which Natural Selection must be proved capable of doing, if the claims on its behalf are to be justified, is altogether different from what it is quoted as having done, or at least being supposed to have done. It is usually assumed that if an organ or faculty can be shown to be advantageous to its possessor in the struggle for existence,—as, for instance, a seeing eye,—it must therefore necessarily have been selected in the battle of life, as conferring an advantage enabling its possessor to survive in the conflict. But it is clear that nothing can be so selected until it exists, and there must first be found some force, power, or other means, which may account for its existence, before there is question of any advantage conferred by anything. The mere fact that it would be advantageous were it in being is not to the point.

To take a simple illustration. Thistle-down, as we all know, helps greatly to the diffusion of thistle-seed, and the consequent spread of thistles. The further it can bear its burden, the wider the range it will secure, and the better service it will consequently render. It is therefore easy to suppose that its buoyancy and carrying power has been naturally developed in the mode described. But it would obviously be a still greater benefit, if down were produced which would deposit the seed only on soil where it could grow, not, for instance, upon rock or in water. But even the germ of such selective preference being manifestly out of the question, its advantages, however great they would be, can furnish no argument for its perpetuation or development. Is it more possible to suppose that in cases such as have been mentioned the initial stage of develop-

ment, sufficiently advantageous, to start the process, was the work of casual variation?

It is not easy to understand how such considerations are so constantly overlooked, and illustrations adduced which are nothing to the purpose. Thus Mr. Belt in his delightful *Naturalist in Nicaragua*, after describing the wonderful mimetic coloration of certain insects,¹ proceeds to give reasons for believing that effects so elaborately artistic may have been produced by Natural Selection. Let us suppose, he says, that upon some island a number of dogs and of hares are left entirely to themselves. The less fleet hares will be caught and eaten, the less fleet dogs will catch no hares and starve; thus in both races speed will be developed, and so of other qualities, which serve a useful purpose whether aggressive or protective. But this is merely on the lines of the thistle-down, and advances us no further. No doubt, legs, eyes, ears, and noses, might thus be rendered fleeter, keener, and more delicate. What is wanted is to show that they might thus have been produced; yet it is just this sort of thing of which no scintilla of proof is ever thought necessary, though Natural Selection is cited as if like a conjurer's bottle, it could produce whatever was required. Thus Professor Poulton,² discussing certain very puzzling imitations in which the resemblance to leaf-carrying ants "includes the leaf as well as the ant," and which being exhibited by the immature insect cannot be accounted for by sexual selection, after showing that no other explanation can suffice, concludes with confidence, "Natural Selection remains as the only feasible interpretation." So fully satisfied is he on the point that he continues: "Such a result, it would seem, is the most complete proof of the operation of Natural Selection that can be attained, short of the actual demonstration of its action by observation and statistics." Meanwhile, as we have seen, neither observation nor statistics has ever demonstrated the actual operation of Natural Selection in any instance. And without evidence of this, how can we be justified in accepting it as a *Vera Causa*?

J. G.

¹ Thus one species of Orthoptera resemble green leaves so exactly as to deceive even the foraging ants: others imitate leaves in every stage of decay, some being faded green, blotched with yellow; others resemble a brown withered leaf, the illusion being increased by a transparent hole through both wings, which looks like a piece taken out of the leaf. Another insect has a marvellous resemblance to a piece of moss.

² *Essays on Evolution*, p. 249.

Foreign Missions.

THE Church ever mindful of the commission laid upon her by Christ—to go and preach the Gospel to every creature, has always shown a special solicitude for those who sit in darkness and alienation of soul from their supreme Good. Throughout the ages of her existence she has sent forth her missionaries to carry the light of the Gospel everywhere and thus to renovate the face of the earth. One of the common arguments of traditional apologetics is the wondrous result attained by the Christian missionaries of the first three centuries by their peaceful victory over all the forces arrayed against them in the Roman Empire, and though modern Rationalism has sought to reduce this result to natural laws and causes, we are warranted in maintaining that the pacific and speedy and irresistible penetration of Christianity in the Roman Empire marks a special intervention of Divine Providence.¹ In ancient times the Fathers and ecclesiastical writers dwelt with evident pleasure on this argument. St. John Chrysostom devotes a great part of his treatise, *Quod Christus sit Deus*, to its development. The work of the Church's propagation has ever continued. We recollect with thankfulness the large share taken by the British Isles in the Christianizing of Europe, during the second great missionary period. The great Religious Orders have ever been most conspicuous in their self-sacrificing labours for the spread of the faith. The suppression of the Society of Jesus,² and the French Revolution caused an immense amount of harm to the Foreign Missions. In the course of the nineteenth century there was a general revival of interest in the missions to the heathen witnessed, for instance, by the foundation of numerous Societies whose members devote themselves exclusively to foreign mis-

¹ Cf. Allard, *Dix leçons sur le Martyres*, p. 44; J. Rivière in *Revue Pratique d'Apologétique*, 15 Mars—1 Juillet, 1906.

² In the year 1760, there were 3,276 Jesuits in the Spanish, Portuguese, and French Missions (*Schwager, Katholische Heidenmission der Gegenwart*, p. 25).

sionary work. A natural result of the increased interest manifested in the Foreign Missions, is the attention which has been given to missionary statistics. The present Bishop of Salford—a life-long and enthusiastic friend of Foreign Missions—said in a paper, read at the Catholic Truth Society's Conference of 1891,¹ that “a mere statistical presentment of the universal extent and variety of the missionary labours of the Church could not fail to produce a deep impression of astonishment and admiration.” Though a mere statistical presentment offers very great difficulties, the progress made in recent years, as regards missionary statistics, enables us to give a fairly accurate account of the extent of our missions at the present day. Father H. A. Krose—a German Jesuit well known for several valuable statistical studies²—has lately published a book on “Catholic Foreign Missionary statistics with an account of the present position of Catholic Foreign Missions.”³

After a short introduction of the chief sources of missionary statistics and a very rapid review of what has been written on the subject—acknowledging the satisfactory progress made in recent years—Father Krose discusses in a first chapter what we are to understand by “Mission,” and he strictly reserves the name to regions where missionary efforts are made among non-Christians. In the next chapter he discusses the various separated headings which ought to appear in the statistical tables of the Missions: the statistics of income and expenditure; the utility of missionary statistics, and the considerations which ought to be remembered by any one judging of missionary statistics. After this, Father Krose devotes the sixth and final chapter to a general account of the Foreign Missions of the present day. It will be interesting to present briefly this general review of the position of Catholic Foreign Missions. Another useful purpose will be served thereby, viz., the refutation of statements sometimes to be met with in Protestant missionary literature, implying that the Catholic Church is remiss in her foreign missionary enterprises. It is very regrettable that, for instance, in such works as Hauck's *Realenzyklopädie für protestantische theologie und Kirche*, the author of the article on Catholic Missions should show such a decided bias by his

¹ Conference Papers, 1891, p. 175.

² *Konfessionsstatistik Deutschlands: Einfluss der Konfession auf die Sittlichkeit: Der Selbstmord im 19. Jahrhundert, &c.* (Herder).

³ *Katholische Missionenstatistik, mit einer Darstellung des gegenwärtigen Standes der Katholischen Heidenmission* (Herder, 1908).

endeavours to disparage the results obtained by Catholic missionaries. We might give examples of inaccuracy and contradiction to be met with in the statistics of Protestant Missions, but we refrain from doing so, convinced as we are that the simple presentation of the true figures will show to every one the great activity displayed by the Catholic Church in the present day in making disciples of all men, and in carrying out Christ's command in the fulness of its practical import. It may be true—we think it is—that Protestant contributions exceed the money collected by Catholics for Foreign Missions. If true, it only increases our respect and admiration for the self-denying labours of our missionaries who can, with the comparatively scanty means at their disposal, produce such wondrous results, and it only deepens our conviction that the Catholic missionary in all his distressing poverty is the true continuator of the mission of Him who bade His disciples go forth and carry neither purse, nor scrip, nor shoes. We say if true, for it is impossible to get sufficient data which would form a fair basis of comparison for the income and expenditure account, which figures so largely in Protestant statistics. We cannot take the sum collected by the Propagation of the Faith, and the Holy Childhood Association, as representing the total of Catholic contributions to Foreign Missions.¹ The Religious Orders and missionary societies, whose contributions form one of the chief sources of income of the Foreign Missions, cannot be expected to publish their private budget. We would wish to add a few remarks relating to the very great differences obtaining between the conditions at present prevailing and the circumstances under which the propagation of the Faith was carried on in former ages.

The missionary's task in our own times is often very difficult. Times are past when entire nations embraced the faith. Individual conversions are the rule. Formerly the great Catholic colonizing powers supported the missions liberally; at present this is not the case. The missions in earlier times emanated from *one* Church; at present there are hundreds of sects all claiming to represent Christianity, who propagate their doctrines on the foreign mission-field. This is, as all missionaries testify, one of the very greatest hindrances to success in the missions.

¹ Mgr. Baumgarten estimates the total of Catholic contributions to Foreign Missions at £80,000,000 for the nineteenth century. (*Katholische Kirche*, III., München, 1903.)

Other circumstances, such as the sometimes not exemplary lives and unscrupulous methods of the white man, with whom natives come in much more frequent and closer contact than before, and the importation of materialistic and rationalistic ideas from Europe, do not render the missioner's work more easy. Notwithstanding these difficulties there is noteworthy progress all round. We now give, with the permission of Father Krose, his statistics and some of his remarks upon them, reminding our readers that the figures generally represent the position of the missions in 1906, though in some cases older data had to be utilized

JAPAN AND DEPENDENCIES.

According to the latest available statistics (end of 1905), the Japanese Empire has 47,812,138 inhabitants. Buddhism, Confucianism, and Shintoism, are the most widespread forms of religion. In Japan there are about 200,000 Christians, of whom 60,000 are Catholics. There are about 20,000 Japanese, representing the remnants of the once flourishing Japanese Mission, who are not united to the Catholic Church, and who content themselves with a lay-administered Baptism.

There are in Japan one Archdiocese (Tokio) and the three dioceses of Nagasaki, Hakodate, and Osaka, with the Prefecture Apostolic of Schikoku. The latter, founded in 1904, belongs to the Dominicans, whilst the four dioceses are under the care of the Paris Seminary for Foreign Missions. Thirty-three native priests (twenty-four in Nagasaki alone) and fifteen priests of the Franciscan and Trappist Orders, assist in the work of the Mission. In 1907, the Missionary Society of Steyl in Germany founded a mission. At present they have already three Stations in the Western District of the Diocese of Hakodate and are about to extend their operations to the Western part of the Archdiocese of Tokio.¹ The end of last year saw the establishment of a University by the Jesuit Fathers. Marist Fathers and Brothers, Cistercian Sisters, Sisters of St. Vincent of Paul (of Chartres), and of the Infant Jesus with the Franciscan Missionaries of Mary, have houses in Japan. In Nagasaki diocese there are ten houses with 172 native Sisters. There are three Seminaries with twenty-nine students.

Korea, which, as a result of recent political developments,

¹ *Steyler, Missionsbote*, October and November, 1908.

we may consider as part of the Japanese Empire, offers very favourable reports for the Catholic Missions. The number of Catholics (64,070 among 10-12,000,000 inhabitants) is larger than in Japan. The whole of Korea forms one Vicariate-Apostolic under the care of the Paris Seminary for Foreign Missions. There are forty-seven European priests, aided by ten native priests. There are no religious houses except two belonging to the Sisters of St. Vincent of Paul (from Chartres). In the Seminary at Ryongsan there are thirty-nine students, three more than in the three Seminaries of Japan taken together. The number of catechumens (8,220) is not so great as in Japan. We find the number of scholars given as 739, which seems hardly correct, as much too small. Further, we have the island of Formosa with 3,059,235 inhabitants. The island is under the charge of the Dominican Fathers. There are twelve Dominicans engaged in the work of the Mission, 2,143 Catholics, 200 catechumens, eighteen churches and chapels. Father Krose tabulates the totals for the Japanese Empire as follows :

	Catholics	Catechumens	Priests total native		Lay-Brothers	Sisters	Catechists	Stations	Churches and Chapels	Schools	Scholars
Japan	60,560	16,252	166	33	96	336	309	215	226	34(?)	5,534(?)
Korea	64,070	8,220	55	10	—	53	5	45	47	72	739(?)
Formosa	2,143	200	12	—	3	27	?	27	18	7	116
	126,773	24,672	233	43	99	416	314	287	291	113	6,389

BAPTISMS.

	Charit.	Pagan children			
		Orphans	Inst.	Adults	in danger of death
Japan	1,362	17	1,582	1,616	1,711
Korea	665	5	4,096	2,470	2,452
Formosa	70	?	79	108	67
	2,097	22	5,757	4,194	4,230

CHINA.

For a long time reckoning the population of China was a great problem, nor can we say that all difficulties in framing a due estimate have been removed. According to what appears to be the best calculation, China and its dependencies number about 330,000,000 inhabitants. The history of the Chinese

Mission is one of the most remarkable of all Christian Missions. We need not here enter into the various statements sometimes made by Protestants about Roman Catholic missionary activity in the Chinese Empire. Sir Robert Hart, G.C.M.G., Inspector-General of Chinese Customs since 1863, paid the following tribute to Catholic Missionaries in China, when opening a Wesleyan Missionary Exhibition at Leeds (October, 1908) :

Although many of you may not agree with me, I cannot omit on an occasion such as this to refer to the admirable work done by the Roman Catholic Missionaries, among whom are to be found the most devoted and self-sacrificing of Christ's followers. The Roman Catholic Missions have done great work both in spreading the knowledge of our God and our Saviour, and more especially in their self-sacrifice in the cause of deserted children and afflicted adults. Their organization as a society is far ahead of any other, and they are second to none in zeal and self-sacrifice personally. One strong point in their arrangement is in the fact that there is never a break in continuity, while there is perfect union in teaching and practical sympathy with their people in both the life of this world and the preparation for eternity. The Roman Catholics were the first in the field, they are the most widespread, and they have the largest number of followers.¹

We sometimes read complaints of the political action of the Church. Mr. Allen, formerly H.M. Consul at Foochow, in an article which he contributed to *East and West*, an Anglican Quarterly, for April, 1905, rightly distinguishes between the Church's spiritual work and her political action. "Her spiritual work is her own, her political action is that of her oppressors."

China is divided up into thirty-eight Vicariates-Apostolic, four Prefectures-Apostolic, and the Mission of Ili, or Kuldia. The Paris Seminary for Foreign Missions has ten, the Franciscans nine, the Lazarists seven, the Scheutveld Society six, the Milan Seminary three, the Dominicans and Jesuits two each, the Steyl Society, Augustinians, the Rome and Parma Seminaries one mission each. The number of Catholics, however, is very unequally divided over the different Vicariates. Thus the two Jesuit Vicariates have more than double the number of Catholics in the eleven Vicariates of the Scheutveld Society, the Milan, Roman, and Parma Seminaries together. Catholics number over 1,000,000, catechumens 500,000. This is the present position. The priests number 1,751, of whom 550 are native priests, which is a very good total. Moreover, there are

¹ *Catholic Missions*, December, 1908.

1,640 students in sixty-four seminaries, 3,846 Sisters, and 291 lay-Brothers. The number of catechists given in the returns is very incomplete, as there must be at least 7,000 or 8,000, the great majority of course being natives. According to the *Katholische Missionen* the majority of Sisters in China are natives, the European Sisters numbering about 600. There is one Congregation which consists exclusively of native members. The schools, which number 4,821, contain 118,013 scholars, though Father Krose thinks the data in this case also insufficient. Moreover, there are 23,380 inmates in the orphanages. It is much to be regretted that we have no exact returns as to the number of baptisms—such an essential element in forming a correct judgment of the present state of the mission.

From eight Vicariates we have no returns at all—in nine others no distinction is made between baptisms of pagan children in danger of death, and baptisms of children of Christian parents. But even from these incomplete returns we get remarkable numbers, since in one year we have 71,963 baptisms of adults, and between 170–180,000 infant baptisms.

The diocese of Macao, which geographically belongs to China, has (including the Portuguese part of the island Timor, which belongs to this diocese) about 36,000 native Catholics, under the care of about sixty Goanese secular clergy.

Totals for China :

	Catechu-	Priests :	Lay-	Cate-			
	Catholics.	Mens.	Total.	Native.	Brs.	Sisters.	chists.
China and Dep.	986,168	426,480	1,751	550	291	3,846	6,992 (?)
Macao	40,000		60				
			Stations (Head and Secondary).	Churches and Chapels.	Baptisms (adults Schools. Scholars. Orphans. only).		
China and Dep.	13,046	6,025	4,821	118,013	23,380	71,963	
Macao	23	45	30				

FURTHER INDIA. INDO-CHINA.

Under this heading we group the independent kingdom of Siam, the British possessions of Burmah, the Straits Settlement, and the allied Malay States, also Cambodia, Cochin-China, Annam, Tongking, and Laos. The population of these countries amounts to about 39,200,000. The Catholics number about 1,050,369, of whom we might take about 12,000 as of European descent, so that the number of native Catholics is

1,048,000. To value these very favourable results rightly we must remember that the present Mission has been prepared by the labours of Dominicans and Jesuits. Even though the Missions of Annam and Tongking (very flourishing in the seventeenth and eighteenth centuries) were devastated at the beginning of the nineteenth century, yet there was always a remnant of the faithful handing down traditions, and this was a great help to the missionaries who returned in ever-increasing numbers. On the other hand, even during the nineteenth century, there were cruel persecutions, and peaceful development was impossible until after the French occupation.

It is a great pity that we have so very few returns here of catechumens, and Father Krose does not feel justified in framing an estimate of their number. It certainly must be very considerable—in East Cochin-China alone, for instance, they number 10,000.

The Dominican Fathers have charge of the North-East and Central Tongking Vicariates, the Milan Seminary has charge of the East Burmah Vicariate. All the other Missions, extending over thirteen Vicariates, are under the care of the Paris Society for Foreign Missions.

There are altogether 1,253 priests, of whom 632, more than half, are native clergy. We have also twenty-five Seminaries with 1,787 students. We subjoin a table giving the totals, remarking only that the returns for scholars seem very incomplete, and that the same is even more markedly the case with the returns for orphanages. We have no returns for the baptisms of East Burmah.

Totals for Further India :

Catholics.	Total.	Priests :		Lay-		Sisters.	Catechists.
		Native.	Brothers.	Churches and	Schools.		
1,060,309	1,253	632	164			3,169	1,914
Stations (Head and Secondary).				Chapels.			
5,081				4,475	3,138		90,325 (?)
				Baptisms			
Charit. Inst.	Adults.	Pagan infants in danger of death.			Infants of Christian parents.		
234	13,680	76,808			34,568		

EAST INDIAN ISLANDS.

The majority of these islands are under Dutch authority. British North Borneo, Brunei, Sarawak and Labuan are British—part of Timor is Portuguese (see above). The total number of

inhabitants is 37,000,000. The large majority profess Mahomedanism; Buddhists number about 500,000, and in the interior of Borneo and Celebes, as well as in Sumatra and the smaller islands, the pagan cults find numerous adherents. The number of Catholics is, exclusive of Timor, about 56,217, of whom 25,911 are of European descent, so that 30,303 is the number of native Catholics. No complete returns are forthcoming with regard to the number of catechumens. As far as reported they number 1,133. In the East Indies we have the Vicariate Apostolic of Batavia under the care of the Dutch Jesuits, the Prefecture-Apostolic of South Borneo in charge of the Dutch Capuchins and the Prefecture-Apostolic of North Borneo and Labuan, which belongs to the Mill-Hill Fathers.

The priests number seventy-eight, including one native priest. There are thirty-two lay-Brothers, 408 Sisters, seventy-five catechists, ninety-six schools with 9,285 scholars. The Mill-Hill Fathers in Borneo reported for 1907: adult baptisms 192, pagan infants in danger of death 167, infant baptisms (Christian infants), 108.

The Prefecture of South Borneo was established very recently, and in British North Borneo very great difficulties have been experienced, but the future offers brighter prospects.

TOTALS FOR EAST INDIAN ISLANDS.

Catholics	Catechumens	Priests (one native)	Lay Brothers	Sisters	Catechists	Stations	Churches and Chapels	Schools	Scholars	Orphans
56,217	1,133 (?)	78	32	408	75	156	76	96	9,285	588 (?)

THE PHILIPPINE ISLANDS.

We cannot omit the Philippines from our statistics, since the Catholics living there are the fruit of modern missionary activity, beginning at the time of the Spanish occupation in the sixteenth century, and being still continued at the present time. The Jesuit Fathers converted in the island of Mindanao about 200,000 pagans to Christianity during the last thirty years of the nineteenth century. The total number of Catholic converts during the nineteenth century is probably much over one million, the result of the labours of Augustinian, Benedictine, Franciscan, Dominican, and Jesuit Fathers. The revolution against Spain and the expulsion of the Spanish Friars have had

disastrous results on the Philippine Missions. The supply of priests is totally insufficient, although the Apostolic Delegate and the Bishops of the dioceses in the Philippines have made every effort to provide priests for the people. Various Orders and Societies have undertaken missionary work in the Philippines during the few years which have elapsed since the American occupation. Among others there are nineteen Mill-Hill Fathers working in the diocese of Jaro; the Scheutveld Society, the Fathers of the Sacred Heart (of Issoudun), and others, are labouring in the Philippines, but the number of priests remains hopelessly inadequate, as will appear from the following table.

	Catholics	Priests
Archdiocese of Manilla	1,891,826	461
Diocese of Cebu	1,939,393	241
" , Jaro	1,331,194	123
" , Nueva Segoria	997,629	168
" , Caceres	700,000	107
Totals	6,860,042	1,100

There are at most 10,000 Catholics of European or American descent. The number of inhabitants, according to the census of 1903, is 7,635,426, and Father Krose calculates that there are about 700,000 pagans and Mahomedans left. The Jesuit Mission among the pagans in the island of Mindanao has 157,640 Catholics (+257,319 pagans), 33 priests, 16 lay-Brothers, 176 churches, and 153 schools. On the island of Luzon, the Mission of the Augustinian Fathers had, in the year 1898, 40,733 baptized Catholics (+100,735 pagans) with 279 Stations. We do not know how many of these Stations are as yet occupied, nor are we able to give any returns for the Mission of the Benedictine Fathers.

INDIA AND CEYLON.

The British possessions in India, with the Tributary States and Ceylon—but excluding Burmah—had (according to census of 1901) 287,448,765 inhabitants. The Portuguese possessions (Goa, Damau, Diu) numbered 531,798 inhabitants, and the French possessions (Pondicherry, Karikal, Chandernayar, Mahé, Yanaon) had 273,853 inhabitants. The total population was about 288,250,000, which at present may well be estimated at between 290 and 300 millions. We treat the English, French, and Portuguese possessions as one whole, because the political frontiers do not coincide with the ecclesiastical divisions.

Of the total population, 200 millions are Hindus, 62½ millions Mahomedans, 2½ millions Buddhists, 12 millions Animists, or followers of ancient Indian cults. The Christian population numbers over three millions, of whom 2,242,922 are Catholics. Sometimes, even in Catholic works, one finds considerably smaller numbers, but this arises from the fact that the four Portuguese dioceses, or the three Vicariates of the Malabar Rite, are left out. The official census of 1901 gives the number of Catholics in British India as 1,524,755 (of whom 322,586 are of the Malabar Rite). For Ceylon, the *Statesman's Year-book* of 1906 gives the number of Christians (census of 1901) as 362,018, and as the Protestants, according to Grundemann,¹ number 31,953, the number of Catholics is about 320,000.²

Thus we have already (Burma excluded) nearly 1,800,000 Catholics, and if we add to these the Catholics in Portuguese and French possessions, who certainly number several hundred thousand, and the increase since 1901, we shall see that the discrepancy between the census of the Church and the State disappears. Father Krose calculates that the Catholics of European descent in India (Burma excluded) and Ceylon will be about 80,000 or 90,000, so that we have 2,160,000 native Catholics. The number of catechumens is not given for three dioceses, and is very incomplete in many others, so that the total 55,443 is short of the reality. We need not deny that with regard to catechumens, India does not give us as bright prospects as China, but we must remember that Mahomedanism and Hinduism, to which most of the Indians belong, are just the two forms of religion which offer the greatest difficulties to the missioner.

In India and Ceylon we have twenty-nine dioceses (of which seven are Archdioceses), three Apostolic Vicariates, and four Prefectures-Apostolic; in all, thirty-six divisions of jurisdiction. Of these, seven are entrusted to the Jesuits, four to the Capuchins, two each to the Salesians (of Annecy), Salvatorians, Carmelites, and Oblates of Mary Immaculate, while the Benedictines, Silvestrians, and the Fathers of the Holy Cross, have one each. The Paris Foreign Missions have four, Milan and Mill-Hill Societies two each, and the Goanese and Malabarite secular clergy have four and three respectively.

The priests number 2,804, including 1,755 native priests.

¹ Grundemann's *Missionsgeographie*, p. 74.

² The *Missiones Catholicae* for 1907 gave the number 296,363.

There are (in 1904) twenty-three Seminaries with 697 native students, and in the Religious Orders there are about thirty native scholastics. With regard to education, the condition of the Indian Missions looks very favourable, as there are no fewer than 212,944 scholars, of whom 24,786 are in Secondary Schools. The number would be considerably greater but for the fact that in the Portuguese possessions a great part of the Christian scholars attend the State schools, which are considered as Catholic schools, though, of course, they do not figure as schools belonging to the Mission. The particulars about orphanages and charitable institutions in general are very incomplete. In 1903, the Apostolic Delegate received reports from all dioceses and Vicariates about the number of baptisms. In that year there were 16,127 adult baptisms. If we take into account all the difficulties, this number may be considered as favourable. We add a general list which contains the totals of the various headings for the whole of India (Burmah excluded) and Ceylon.

INDIA AND CEYLON.

		Priests					
Catholics	Catechumens	Total	Native	Lay-Brothers	Sisters	Catechists	
2,242,922	55,443	2,804	1,755	517	2,933	?	
Head							
and Secondary	Churches and			Scholars		In Secondary	
Stations	Chapels	Schools	Total	Schools	Adults	Baptisms	
4,677	4,980	3,636	212,944	24,786	16,127	11,586	

WESTERN ASIA.

Grundemann, a German Protestant authority on Missions, thinks that Western Asia should not be taken into account at all, because the Christians inhabiting these regions are not converts from Mahomedanism, but have come over from Oriental Churches. Father Krose, on the contrary, is of opinion that they should be included, since the Church's missionary work is not exclusively directed to recover the schismatics. Although conversions from Mahomedanism are very difficult and much rarer than conversions from other non-Christian religions, yet the activity of the Catholic missioner has not been without effect, even among Mahomedans. We further consider it as part and parcel of the Christian missioner's work to keep the light of the Christian faith burning amidst overwhelmingly non-

Christian populations. Warneck, another Protestant authority on Foreign Missions, is also in favour of the inclusion of Western Asia.

The total population amounts to 24,593,522, made up of 16,898,700 in Asiatic Turkey, 7,653,600 in Persia, and 41,222 in Aden. There are no Missions at all in Afghanistan, nor in Oman or Markat. The population is mostly Mahomedan, with about 500,000 Jews. The number of Christians amounts to 3,500,000, of whom 629,797¹ are Catholics.

The review of Western Asia is rendered difficult on account of the various rites. Only 50,022 belong to the Latin rite, all the others following Oriental rites, amongst which the Syro-Maronitic and the Greek Melchitic have the most numerous followers. In consequence of this it is also difficult to obtain a good view of the educational activity of the missions. For many of the Oriental dioceses we have no particulars whatever about the schools, in others we find the number of schools without the number of scholars. This is partly due to the fact that instruction is imparted by Latin priests, members of Religious Orders, and Sisters. Their schools are frequented not only by the few Latin Catholics, but also by many Oriental Christians. This is shown very clearly, for instance, in the diocese of Aleppo, where there are only 10,250 Latin Christians, while the schools of the mission have no less than 36,639 children. Father Krose gives the total number of scholars as 67,118, but, as he remarks, this is certainly far below the reality.

There are sixty-three divisions of jurisdiction. This results from the Oriental custom of having small dioceses, while the difference of rites accounts for the fact that different dioceses are found in the same territory. In Aleppo, Beirut, Damascus, Tyre, Sidon, Bagdad, and other places there are different Bishops for the different rites. Among the 2,874 priests the native element largely preponderates; as far as can be ascertained there are about 600 or 700 European priests, mostly Religious. The only remaining part of Asia (Russian Asia) has 91,232 Catholics, mostly of Polish origin, but under the present political conditions Missions are impossible. The few priests residing in Russian Asia are not even numerous enough to attend to the Catholics.

¹ Amongst these are the Maronites, which Father Krose puts at 284,600, which is certainly too little, though it is the number given by the *Missiones Catholicae* of 1907. Father Schwager (*Orient Mission*, 1908) puts their number at 1,000,000.

GENERAL TABLE FOR ASIA.

A. PRESENT MISSIONS.	Catholics.		Priests.		Lay-Brothers.		Head and Secondary Schools.		Churches and Chapels.		Scholars.		Orphans.	
	Total.	European.	Total.	Native.	Sisters.	Brothers.	Schools.	Stations.	Chapels.	Scholars.	Orphans.			
Japan and Dependencies ...	126733	+ 1000	233	43	99	416	287	291		113	6389	2097		
China and Dependencies ...	1026168	+ 14000	1811	550	291	3846	13069	6070	4857	118013	23380			
Further India	1060369	12000	1253	632	164	3169	5081	4475	3138	90325	14036			
East-Indian Islands	56217	25911	78	1	32	408	156	76	96	9285	588			
India and Ceylon	2242922	80000	2804	1755	517	2933	4677	4980	3636	212944	11586			
Western Asia	639797	5000	2874	2256	1811	1224	1713	1769	1090	67118	1962			
Mission of Mindanao	157600	?	33	?	16	?	176	176	153	?	?			
Mission of Luzon	?	?	?	?	?	?	?	?	?	?	?			
Total A.	5299886	137911	9086	5237	2930	11096	25159	17837	13083	504074	53649			
B. PHILIPPINES	6702402	+ 10000	1100	?	?	?	?	?	?	?	?			
Asia	12002288	147911	10186	?	?	?	?	?	?	?	?			

Franciscans, Dominicans, Jesuits, Carmelites, Capuchins, and Lazarists work amongst the Catholics of Western Asia.

Western Asia:

Catholics	Total	Priests	Native	Lay-Brothers	Sisters	Stations	Churches	Schools	Total	Scholars	In Secondary Schls.	Orphans
629,797	2,874	2,256	1,811	1,224 (?)	1,713	1,769	1,090	67,118	8,637,	1962 (?)		

In the general table for the whole of Asia, we have made a distinction between Missions, strictly so called, and the Philippines where the large majority of natives have been converted to Christianity already. This distinction was further rendered necessary because we have no returns for the Philippines, and therefore we could not give the total numbers for the different headings over the whole of Asia.

In the Missions strictly so called, we find 5,299,886 Catholics, or deducting the Catholics of European extraction (+ 140,000) we have over five million native Catholics. Priests number 9,086, of whom more than half are natives. We have no means of arriving at exact numbers for mission-helpers, owing to defective returns. We gave their number as 2,930 lay-Brothers and 11,996 Sisters, a very considerable total, but not representing the total force of mission-helpers. Defective returns render it impossible to give the number of catechists with anything approaching exactness. Father Krose has made some calculations with regard to Stations. Where the number of Stations was not given, he took the number of churches and chapels, and *vice-versa*. This was justifiable, because he counts as Stations places where Divine Service is held regularly or at stated intervals. The number 25,159 for Stations is perhaps somewhat high; this is due to the fact that in many missions, outposts, where no regular Divine Service is held, are reckoned as auxiliary Stations. For all the other totals Father Krose has relied exclusively on data supplied by the missionaries. Average numbers, as he justly remarks, are not admissible in statistics of Missions where great differences of conditions occur so frequently. The totals arrived at are certainly short of the reality. When we count together the number of Catholics given in the *Compte Rendu des travaux de 1907*, of the *Missions étrangères* of Paris, in the *Correo Sino Annamita*, vol. xxxi. (Manila, 1907),

Madras Catholic Directory, 1908, and the *Katholische Missionen* for 1907-1908, we have a total number of

1,080,293 Catholics for China and dependencies
(Macao excluded).

2,308,223 " India and Ceylon.

1,075,494 " Further India.

685,847 " Western Asia.

Total 5,149,857¹

while Father Krose gives for these countries a total of 4,959,256, showing a difference of nearly 200,000 (190,601). We would again remind our readers that the numbers of Father Krose represent in general the state of the Mission in 1906, though earlier returns had to be utilized in several cases—and in some cases incomplete data were furnished. I do not think that we are at all taking too favourable a view when we put the number of Catholics in the Asiatic Missions strictly so called as over 6,000,000, and if we add the Catholics in the Philippine Islands we have nearly 13,000,000. This is very satisfactory. It is a remarkable result that from the 820 millions of Asiatics twelve to thirteen millions have been converted to Christianity by modern Catholic missions. This will appear even more clearly when we remember that the fruits of the Missions of the sixteenth and eighteenth centuries have been largely destroyed by brute force and cruel persecutions, and that until well into the nineteenth century Catholic Missions had to contend with overwhelming external difficulties.

H. AHAUS.

¹ Cf. Krose in *Wissenschaftliche Beilage Zu Germania*, No. 36. Berlin 3, Sept. 1908.

A Footnote on "Senlac."

IT is well known that Dr. Lingard laid the whole foundation upon which are built the political histories of England now used as text-books in our public schools and Universities. It should be equally well known to every Catholic that whatever is Catholic in its origin tends to be fought by whatever is not Catholic in its own time, and to be fought with the weapons peculiar to that time. The weapon with which the influence and dignity of the Catholic name is fought to-day is the weapon of secrecy. The main enemies of the Church are to be found, if you take the world as a whole, organized in one secret society ; the main difficulty which Catholics occupied in journalism have to overcome is the difficulty of getting the Catholic side stated at all where foreign politics are concerned ; and the method by which all that opposes the Church proposes to weaken the Church is the method of silence.

Lingard, therefore, consulted by every man who writes on English history at all, and copied wholesale by every man who writes a political history with any pretension to thoroughness, is carefully and steadily ignored in Protestant schools and Universities.

Most of us who are occupied with history have noticed this, but an additional piece of proof which I have just examined will not be without interest to the Catholic public.

It may have been observed, even by the general reader, that the absurd name of "Senlac" is often attached by people of insufficient scholarship to the Battle of Hastings. The Battle of Hastings was known as the Battle of Hastings to a score of English generations, and to all European history, when the late Dr. Freeman, whose authority stood very high with a certain school of the last generation, affirmed, somewhat characteristically, that he had "restored" to that battle its "ancient and original name." Freeman was a man often more concerned with sharp and ephemeral effects of contrast

than with the permanence of his work. He may have imagined — it is almost inconceivable, but with men of what the French call the *Cabotin* type anything is possible — he may have imagined, I say, that "Senlac" was an Anglo-Saxon form. If he did, there were at any rate plenty to correct him. Mr. Frederick Harrison trounced him in, I believe, the *Fortnightly Review*, and Mr. Round, in his *Feudal England*, put the ridiculous term into its grave. It is now no longer used, save by those who hope to establish a claim to scholarship by the use of quaint and unusual language. Any one of general reading is now acquainted with the fact that "Senlac" could never have been an Anglo-Saxon place-name, and everyone knows that no contemporary spoke of the battle under such a term. But the ephemeral and characteristically pedantic error involved in the use of the word can be discovered to have a surprising origin. Freeman pretends to have made a discovery, and glories in it. Just as a school-boy may be caught cheating in an examination by the fact that he has copied even the minute errors of a scholar better than himself, so Freeman is caught cheating in the use of this term Senlac. The authority for it does not reside in any research of his own. He found it in a footnote of Dr. Lingard's.

Now Dr. Lingard wrote at a time when *Domesday* had not been analyzed one tenth as thoroughly as it was in Freeman's day, and also at a time when the Anglo-Saxon language, though continually studied, was not pretended to be so familiar to the Universities as to be called (what Freeman called it) "Old English." Lingard, therefore, in referring his reader to the authority of Odericus Vitalis, though he is in error, indeed, when he regards Senlac as the contemporary name of the battle, is yet in an error excusable under the conditions which governed the time in which he wrote. That Freeman should have repeated the error without any acknowledgment of the far more accurate and far more learned man from whom he drew it, and should even have pretended that he was himself the author of an historical discovery in the matter, is quite inexcusable. To put it plainly, it was the act of a charlatan ; and an act of the kind of charlatanism with which modern academic writing has made us strangely familiar.

The reader may perhaps be interested in a suggestion as to the way in which this outlandish name may have crept into the Latin of Odericus.

To contemporaries the site of the battle appears to have been known as Hastings Plain, and any one familiar with Sussex place-names will know what is meant by that. Many of the uncultivated parts of the county bear the name of "plain" (such as Plummer's Plain, in St. Leonard's Forest, Plumpton Plain, &c.), and these districts are sometimes known by the name of a town or parish at a considerable distance; probably because that town or parish exercises some rights over them. The legitimate and ancient name of the site of the battle is therefore to be explained clearly enough, in spite of a distance of seven miles from Hastings itself. But how came in the term *Senlac* at all? It has been surmised that this French word was the title of some man to whom the land was granted in the neighbourhood after the Conquest. It seems to me there is a simpler explanation. Some part at least of the *Domesday* survey of Sussex is written in a manner which suggests a Gascon scribe. Thus Hanacker, or Halnecker, north of Boxgrove, appears as "Hanac," and it is possible, or probable, that a local word (such as "Senshanger"), thoroughly native in form, may have been thus transcribed. It is true that the word *Senlac* does not occur in *Domesday* itself, but it is conceivable that notes or memoranda with that misspelling were in existence at the time when Odericus Vitalis wrote. He, it must be remembered, is the *only* source of the term. Odericus Vitalis was a late writer, he was not born when Hastings was fought, and his account was written a whole lifetime afterwards. But however he came by the name, the name is a French name, not an Anglo-Saxon one. Lingard, in suggesting it upon the single authority of Odericus, made an error, due rather in a time such as his to learning than to the lack of it. Freeman, when he reproduced that error as a discovery of his own, did very much worse; he disgraced, or perhaps exposed, the type of scholarship which he represents.

H. BELLOC.

On Some Recent Clerical Scandals.

THERE is a certain group of historical writers, of whom Dr. H. C. Lea and Mr. G. G. Coulton are at present perhaps the best known representatives, who delight to proclaim in season and out of season that the Middle Ages were a period of deep moral corruption, that the celibacy of the clergy meant nothing in practice but a premium set upon incontinence, and that by the time the Reformation came, the use of the confessional and the practice of Indulgences had so far usurped the place of conscience as to undermine completely the sense of right and wrong.¹ From this they, or their imitators, draw the inference that it is only in a married clergy and in the manly self-reliance of Protestant or Agnostic principles that any hope can be found of the moral regeneration of society at the present day.

Undoubtedly mediæval manners were often nigh to barbarous, and there were periods when grievous crimes and excesses were rampant amongst every class, among the clergy as well as among the laity. But the argumentation of the writers here spoken of is vitiated by one constant defect. They are determined to fix their eyes upon the evil of the Middle Ages and they entirely or almost entirely ignore the good. They recount in their most noisome details all the stories of depravity or cruelty which will bear quotation, but they tell us nothing of the purifying influences which were constantly at work side by side with the very worst of these corruptions. The people who gloat over the piquant scandals recorded by a Salimbene are apparently quite ignorant of the healthy moral atmosphere that pervades the not less real and human records preserved to us in the *Magna Vita S. Hugonis*, or the Chronicle of Jocelyn of Brakelonde. We hear much in these indictments of the loose tales of Chaucer and Boccaccio, but nothing of the

¹ I refer more particularly to such works as Dr. Lea's *History of Clerical Celibacy*, and Mr. Coulton's *From St. Francis to Dante and his Friar's Lantern*.

genuine contrition manifested by both these writers for their ribaldry. Dr. Lea is unwearied in his denunciations of the grasping and dissolute friars, whose failings the rivalry of the monastic orders and of the secular clergy satirized and exaggerated, but he says not a word of the Franciscan and Dominican heroes who, at a period corresponding to what is supposed to have been the very lowest ebb of ecclesiastical life in Europe, went forth amid indescribable hardships to preach the Gospel in the newly-discovered continents of the West. Let anyone who will, read their story in the pages of so impartial a chronicle as Sir Arthur Helps' *Spanish Conquest of America*. So the same Dr. Lea tells his readers sententiously that at the close of the Middle Ages there was "a complete divorce between religion and morality," and that "a more than Judaic formalism of ceremonies had practically replaced the ethical values of Christianity."¹ Can any one, who remembers that the *Imitation of Christ* and the morality play of *Every Man* were produced at precisely this period, find it in his heart to be even decently patient with such pompous imbecilities?

The whole question is one of degree, and it ought, if we could only obtain them, to be a matter of statistics. In what proportion were evil and good intermingled? Unfortunately, no sort of statistics are really available. Dr. Lea and Mr. Coulton find their delight in raking together a perfect manure-heap of unsavoury facts. Look, they say, at all this filth, and estimate from it the moral turpitude of the age in which these things were possible. But that is just what we cannot do. Though the heap were mountains high, it tells us nothing until we have found some term of comparison. To single out those scandals which from their grossness or atrocity set the world a-talking, and that too a mediaeval world strangely incontinent of speech, and on the other hand to ignore those numberless lives of quiet observance which from their very routine and dulness left nothing for men to gossip about, is a process futile almost to childishness. We might just as well call a meeting of all the negroes in London and assure a foreigner by the evidence of the ten thousand woolly heads he saw before him that the city in which we live was peopled almost entirely by black men.

The utter worthlessness of this kind of argument has recently been brought home to the present writer by the results

¹ Dr. Lea in the *Cambridge Modern History*, vol. i. pp. 673, 674.

of a brief experiment which seems of sufficient interest to claim attention in the pages of THE MONTH. Some time ago, having no other literature to beguile a Sunday journey, I chanced to purchase a paper of a type quite new to me, one of those journals, which, it is to be feared, provide a considerable proportion of the working classes with almost their only reading on the weekly day of rest. Horrors, carefully selected from the police intelligence of the whole kingdom, and ranged under the most startling head-lines, meet the eye on every page. Political news is of the most meagre description, but sport and crime run rampant. What particularly caught my attention was the amount of space devoted to the clergy. There does not seem any reason to suppose that the journal in question, or others its congeners, are specially anti-religious or animated with any bias against the Established Church, of England. The partiality shown for clerical scandals is probably only an example of the operation of the law of contrast. A washerwoman in Whitechapel may steal a pair of boots without becoming famous, but should a Duchess be indicted for the same offence, she would certainly fill at least a column and a half in any one of the journals of which I am speaking. The burgling of an ordinary citizen's residence would be too tame an episode for special mention, but the case would be different if the victim were a police magistrate or the governor of a gaol. On the same principle the incongruousness of the position of a clergyman charged with a moral offence at once wins him notoriety, and consequently anyone who wishes to acquaint himself with the delinquencies of the clergy which are made public in the courts will probably be well posted if he studies for some time the columns of one of these Sunday papers, catering almost exclusively for the tastes of the lower orders.

And now in what follows I trust that I shall not be misunderstood. It is very far from being my intention to throw mud at the clergy of the Established Church, or to seek to disparage their deservedly high reputation. On the contrary the whole point of my argument turns upon the firm conviction which I hold that as a body they represent a very high type of Christian manhood. It would probably be no exaggeration to say that the class they represent form the backbone of the country. It is precisely in those numberless parsonage-homes where intellectual culture and sound moral training go hand in hand with a comparatively slender share of this world's goods,

that much of the vigour, self-reliance, and integrity are learnt that have made England respected at home and abroad. Moreover, there is so much to help the English clergyman to maintain a high moral standard. By his birth and University education he is not as a rule to be classed as a man of the people. He is rescued, so far as training can rescue any one, from low tastes and undignified companionships. He belongs to a system in which that English respectability, which, despite the ridicule of Continental critics, is a very real force amongst us, has the fullest play. A mediæval parson, so far as we can judge, had often been the playfellow of the rough yeomen who surrounded him. He went in and out amongst them and ate and drank with them as one of themselves. An English clergyman is no doubt constantly hampered in his work by his more cultured tastes and his superior social status, but he is also much protected from many forms of temptation. Moreover there is the great fact of the wife and family, often of conspicuous refinement; and these no honest advocate of celibacy can fail to recognize as being of themselves, *ceteris paribus*, the safeguards, and also, we might say, the hostages of upright conduct.

And now the purpose of my present lucubration is to show that notwithstanding the deservedly high reputation of the clergy of the Establishment, a body which just now the combined effect of High Church asceticism within and criticism without tends to maintain in a state of especially keen efficiency, it would not be a very difficult thing to present a plausible case against them. If any Mr. Coulton or Dr. Lea six centuries hence only devoted sufficient industry to the task, he would probably be able to make out to the satisfaction of a large number of prejudiced people that never since the world began had there been a body of men so thoroughly and insidiously corrupt as the married clergy of the Church of England at the beginning of the twentieth century.

It is in anticipation of an imaginary "History of Clerical Wedlock," to be issued at some remote date by a writer as biassed against the Establishment as Dr. Lea is against the Church of Rome, that I publish these results of a month's reading of the *News of the World*. Let me hasten to say that it seems to me quite probable that it was an exceptionally bad month, and that it would be unfair to the English clergy to take it as representing the average. None the less, I have not often observed that when such critics as those I have in mind, lean

over far to one side, they are at pains to redress the balance or to make allowances for exceptional circumstances; so I will simply state the facts and leave them to speak for themselves.

Let us consider in the first place three cases in which a judicial sentence was passed, and in which there can be no reasonable doubt that the sentence was fully deserved.

I.

SMYTH-PIGOTT AND THE AGAPEMONE.

This case has been so frequently referred to in every description of public journal that it would be mere affectation to suppress the name of the person proceeded against, who by the action of the Bishop of Bath and Wells has now at last been unfrocked, after a scandal of several years' standing. The circumstances are no doubt altogether peculiar, and seem to point to a condition of mind in the accused not far removed from insanity, though it is insanity with a good deal of method in it. Up to 1882 Mr. Smyth-Pigott, born in 1852 and educated at the University, had led a life of adventure, but in 1882 he received deacon's orders from the Bishop of London, and was ordained priest in 1883. He was married in 1886 to the sister of a clergyman. After joining the Salvation Army for a while he was licensed to a curacy in Dublin, and there came in contact with some of the Agapemonists, of whom he ultimately became the head, in succession to the notorious "Brother Prince." In the words of the prosecuting counsel's speech before the Consistory Court :

Smyth-Pigott was the head of the community of men and women living at Spaxton, Somerset, upon a very beautiful estate, and there, under the guise of religion, they lived a life of blasphemy and fraud and immorality. Smyth-Pigott claimed to be the Messiah. "He pretends," said counsel, "further, that the members of this community, having received the spirit of God, are lifted above the ordinary code of morality, and that adultery, so far as they are concerned, is not sinful. I am not dealing to-day with the terrible blasphemies involved in this man's life, neither am I dealing with certain sordid monetary transactions by which large sums of money were obtained to keep up the luxuries of the Agapemone. What I do hope to prove to you is that this man is a clergyman of the Church of England, and that he has been guilty of gross acts of immorality."¹

¹ *News of the World*, January 24, 1909.

It was in fact proved that, although Smyth-Pigott's lawful wife was also living at Spaxton as a member of the Agapemone, the accused had registered himself as the father of two children, named respectively "Glory" and "Power," the mother being another member of the community, named Annie Preece. It is not necessary to develop this unpleasant matter further; I only ask the reader who is at all familiar with Dr. Lea's methods, to imagine the terms in which, if this had been the case of a mediæval priest, the historian of Clerical Celibacy would have denounced this peculiar combination of blasphemy, profligacy, and superstition, and how overwhelmingly it would have been demonstrated that such incidents were the unique and necessary result of celibacy and the Roman system.

II.

A LINCOLNSHIRE RECTOR.

This is another very unpleasant case, and I can only ask the reader's indulgence for even the mitigated details which I give. But as it is precisely by descending into particulars that Dr. Lea and Mr. Coulton seek to produce their effects, it seems necessary at least in some measure to follow their example. The case, it seems, was first reported in November last in the following form :

Painful allegations by a young servant, which, after a lengthy hearing, the court accepted as proved, were made before the magistrates at G. The clergyman implicated in the scandal is the Rev. J. S., Rector of S., and who formerly held a curacy in Sh. M. W., of B., applied for an affiliation order against Mr. S., whom she alleged to be the father of her illegitimate child.—Applicant, a good-looking, well-dressed girl, who said she was not yet seventeen, stated that, on August 23rd, she gave birth to a daughter, of which Mr. S. was the father. She went to S. Rectory as servant on July 5, 1907, and she declared that in October of the same year she contracted an intimacy with Mr. S., while his wife was ill in bed, which resulted ultimately in the present proceedings.¹

The girl's story, which seems to have remained unshaken in cross-examination, and to have been confirmed by independent evidence, contained many other sad features apart from the fact that her age at the time of this intimacy was under sixteen. Mr. S., the Rector in question, appealed from the decision of the magistrates, but at the Quarter Sessions in January the case was again given against him, the appeal being dismissed with costs.²

¹ *News of the World*, November 1, 1908.

² *Ibid.* January 10, 1909.

III.

A CONVICTION AT CARDIFF.

This next case, which was, if possible, even more painful than the last, was also decided upon appeal in January last. The accused, who before the magistrate had been found guilty of misconduct in a public place at Cardiff with a woman of a most degraded class,

said he lived at W., was forty-two years of age, married, and had six children. He was ordained deacon in 1900 at S., India, and priest in 1903 by the Bishop of London. Seventeen years of his life had been spent in missionary and religious work in India, and he had been through the famine in 1900, and through the plague in 1904, when he broke down in health, and was subsequently invalided home. He shortly afterwards became curate at Christ Church, B., and was now engaged in work in connection with the Church of England Parochial Mission Society. He was on his way from W. to C., in Pembrokeshire, where he intended to conduct a mission, and broke his journey at Cardiff in order to visit his friend Mr. B.¹

Here again, though all parties recognized that the decision meant social ruin to the appellant and his family, the appeal was dismissed after a careful hearing, and the conviction maintained, with costs.

In these three cases, there can be no reasonable doubt that the charges made were substantiated by the evidence. I pass to another kind of scandal, in which I fully recognize that not the slightest blame attaches to the clergymen whose names were involved, but which nevertheless also seems to me highly instructive.

IV.

A LIBEL CHARGE.

I may quote in the first place a brief summary of proceedings which took place last November.

The case in which Mrs. G., wife of the Rev. Canon E. L. G., was charged with libel, was adjourned at Maidstone Assizes to-day.

The charge had reference to postcards sent to the Rev. H. J. M., a vicar at C.

Mr. Frank Low, K.C., who prosecuted, said the case was the most painful one with which it had been his fate to be associated. It was necessary for the Rev. Mr. M. to bring this action in order to clear his character and vindicate his position. Mr. M. was about forty-four,

¹ *News of the World*, January 10, 1909.

married, with seven children. The husband of the defendant lady was respected by all who knew him, and in addition to being Rector of Gr., was honorary Canon of Rochester Cathedral. Defendant was married in 1884, and had two children grown up, and was nearly fifty.

Even if there were truth in the charges, the case could only bring indelible disgrace on Mrs. G., and untold anguish to two parties who, whatever view might be taken of the case, were entirely innocent, the husband of the defendant and the wife of the prosecutor.

Mr. Justice Ridley asked Mr. Huntley Jenkins, who defended, if there were no means of preventing the inquiry. Counsel replied that his instructions were specific; he had put every phase of the case before Mrs. G.

Eventually however, she gave a guarantee that the plea of justification should be withdrawn, and not pleaded again without the permission of the court, in order that the proper authorities might have an opportunity of proceeding in the Ecclesiastical Court if they thought fit.

Mrs. G. also undertook not to attack the prosecutor's character except, if necessary, as a witness in the Ecclesiastical Court.

Hence the case was adjourned, and the defendant released on her own recognizances.

In discharging the jury, his lordship said he hoped the case would never be tried by a jury at all.¹

The sequel of the case is thus recorded.

The libel action commenced by the vicar, the Rev. H. J. M., against Mrs. F. G., wife of Canon E. C. G., of Gr., which came to a sudden conclusion at the Kent Assizes on November 24th last, has its sequel in the following advertisement in the *Times*:

"M. v. G.

I, the undersigned, B. F. J. G., of the Rectory, Gr., do hereby publicly APOLOGISE to the REVEREND H. J. M. of Holy Trinity Vicarage, O. B., C., for the libellous statement I made and published concerning him in September last, and I hereby declare that the charges against him contained in such statement were false.

Dated this 13th day of January, 1909.

B. F. J. G."

Mrs. G., it will be remembered, was charged with libelling Mr. M. by postcards addressed to the Bishop of Rochester, to a curate at Peckham, and to one at Brompton. It was finally decided that the case was one for an Ecclesiastical Court, and the matter dropped, as far as the assizes were concerned.²

Now this, as I conceive, though happily in no true sense a clerical scandal, is still very interesting for our purpose. We may note in the first place that the libellous charges disseminated

¹ *News of the World*, November 29, 1908.

² *Ibid.* January 17, 1909.

nated by Mrs. G. were evidently believed by her at the time she penned them, and incidental allusions in court made it tolerably clear that the accusations written on postcards involved moral imputations against the Rev. Mr. M., which were of a most serious character. Of course such unproved allegations ought never to be accepted without extreme caution, however sincere the conviction of the utterer. But what does in fact happen in such cases? The charges are made first in private by the lady to her friends, her friends probably pass them on, and the persons whom they ultimately reach, knowing nothing more of the circumstances, believe the accusations as often as not, or, at any rate, repeat them simply because they are spicy and scandalous, and are made by a person in Mrs. G.'s responsible position. And if this is the case in our own relatively critical and sober age, how much more was it true in regard to the reckless gossip of the mediaeval chroniclers? So far as concerns the methods of Dr. Lea or Mr. Coulton, the baseless libels of a Mrs. G. form just as valuable material as the sworn evidence which convicted Smyth-Pigott. All the ugly stories, the wildly improbable and the judicially proved, are raked indiscriminately together by Dr. Lea and left to produce their cumulative effect as an unsifted heap of garbage. We are fully justified then in using for our parallel not only the cases where clerical guilt is plainly established, but also every defamatory statement of which we anywhere find mention.

Another most noteworthy point in this last case is the solicitude of judge and counsel, and even of prosecutor, to do everything in their power to avoid further scandal and publicity. For one such case which reaches even the stage arrived at by that of Mrs. G. there must be at least a dozen that in one way or another are hushed up or compounded before ever they come into court. Now this fear of scandal and consideration for public decency hardly existed in the Middle Ages. A religious community was prone perhaps to shield its own members, but ecclesiastics at large, not to speak of the satirists like Chaucer or Gower or Salimbene, wrote in a reckless and violent way, often indeed deeming it a point of virtue to use the most exaggerated language which they could command, concerning every sort of abuse which came to their knowledge. It stands to reason that the close juxtaposition of rival religious communions at the present day necessarily puts them all upon their mettle. There is nothing so dreaded now as the public exposure of a

scandal which may draw down the criticism or the ridicule of other competing sects. In the Middle Ages this form of restraint hardly existed. There was practically only one religion, and the professors of that creed from the highest ecclesiastical dignitaries downwards had not the slightest scruple in washing their soiled linen before the eyes of all the world.

V.

AN N.S.P.C.C. PROSECUTION.

Here is another instance in which a clergyman of distinguished position successfully vindicated his character before a legal tribunal. A prosecution had been instituted by the National Society for the Prevention of Cruelty to Children against Canon L. and his wife, for starving and ill-treating a little girl, E. J., aged ten, who lived with them. Last November the defendants had been committed for trial, and the case came on at Dolgelly at the end of January, before Mr. Justice Pickford, who, we are told, in summing up, said it was necessary before they could find defendants guilty to be convinced by the evidence that they consciously and intentionally gave this child improper food. Serious at any time, the charge was more so when brought against a man like Canon L. A conviction against him, of course, would mean social and professional ruin, in which Mrs. L., too, would be involved. The case was an unusual one. The child's position in the household was peculiar. There was no evidence of her adoption by defendants as their daughter. The case for the prosecution as to improper feeding was based on the evidence of five witnesses, who stated that the child was given food insufficient in quality. Against that they had the evidence of witnesses who said exactly the contrary. It was for the jury to consider that evidence in conjunction with the evidence as a whole. There was one witness for the defence, the woman Shields, who came from America, whose bona fides, said his lordship, seemed beyond question. An old servant of the family, who had noticed in the papers the charges against her former employer, she had volunteered to come to this country to state what she knew, and her story was that the child was well cared for. . . . The jury, after an absence of twelve minutes, found both defendants not guilty of the three specific counts of the indictment.¹

No one can feel anything but satisfaction that the Canon and his wife were successful in rebutting the painful charge of which they stood accused, neither would I for a moment suggest in view of the judge's summing up, that the verdict was

¹ *News of the World*, February 7, 1909.

not fully warranted by the evidence ; none the less, we must recognize that there was a considerable amount of seemingly reliable testimony adduced by the prosecution, that the prosecution had been taken up by a well-deserving public body, presumably not without inquiry, and that the accused at a previous hearing of the case, had been duly committed for trial. All this, at least, shows that it is possible for an innocent man to expose himself unwittingly to misrepresentation of a most damaging kind. The evidence, which at the first hearing of the case had produced a strong impression unsavourable to the accused, was largely medical evidence, and many a simple and straightforward person would have thought upon reading the doctors' statements about the child's emaciated condition, that there was nothing more to be said on the matter. Now of recorded mediæval scandals, there is probably not one in fifty of which we have an opportunity of hearing both sides, there is probably not one in ten in which we know that the facts were submitted to judicial examination, or that the evidence was in any sense that of an expert possessing special knowledge. The unsupported word of such cantankerous and censorious gossips as Giraldus Cambrensis or Thomas Gascoigne, is responsible for half the details which leave the deepest impression upon the minds of the readers of Dr. Lea.

VI.

RECTOR AND MINISTER.

This is a very simple story, and the newspaper report may be left to speak for itself :

Before a full bench of county magistrates at T. yesterday, the Rev. W. P. H., Rector of N. F., was summoned by the Rev. J. R. D., Congregational minister, of the same village, for using towards him threatening, abusive, and insulting language, whereby he was put in fear, and which was calculated to lead to a breach of the peace. Complainant, who is eighty-two, showed considerable spirit in conducting his case. He applied to be allowed to make a preliminary statement from the solicitors' table, but this was refused. Thereupon he went into the witness-box, and alleged that the Rector owed him a grudge because some weeks ago certain members of the parish church choir assisted him at a service of song at the Congregational chapel. On December 11th, he was passing the Rectory, when defendant rushed out like a roaring lion, shook his fist in his face, and called him "cadger," "robber," and "rogue." Complainant's reply was, "Good-evening, my friend, don't be angry."

Members of his congregation had urged him to take these proceedings in order to put a stop to further annoyance. He felt sure his case would lead to the condemnation of defendant by all lovers of justice. He wanted an apology, and a restoration of their old friendship. Cross-examined by Mr. Booker (for the Rector): Complainant said he did not contemplate that the Rector desired to do him physical injury. He thought an example ought to be made of such conduct. Mr. Booker said the Rector had no animosity against Mr. D., and instead of displaying a bloodthirsty attitude preferred to leave him severely alone. In the witness-box, the Rector said it was true he felt a certain amount of irritation at some members of his choir absenting themselves from service to attend the Congregational chapel on a Sunday evening. He felt no personal animosity against complainant, and would rather keep out of his way. No language such as attributed to him was used. What he said was: "Mr. D., I don't approve of what you did with regard to my choristers. I desire to have nothing further to say to you. Good-evening."—The Rector was corroborated by two witnesses.—The magistrates dismissed the case, and allowed £2 2s. costs for solicitors' fees.¹

Here again is an unproven, or rather disproven, charge, this time of quite a trivial character. I will only remark that in this case once more the complainant and all the complainant's friends were probably convinced of the absolute justice of their cause. Moreover, if the aged minister was capable of evolving out of his own imagination a whole budget of offensive epithets, he would probably have been equally capable, given a sufficient interval of time, of inventing a piteous story of personal assault and battery. In the Middle Ages such a complaint as that of our minister, if only sufficiently decorated, would have lived on without the possibility of contradiction, and would, no doubt, have furnished Dr. Lea with a striking example of priestly tyranny as he extracted it from the pages of some Salimbene or Matthew Paris.

VII.

A CLERGYMAN'S WIFE IN THE WORKHOUSE.

Here is a very brief paragraph which may be given for what it is worth.

The wife of a clergyman, whose stipend is £300 a year, told the Pembury (Kent) Guardians that her husband had eloped to London with another woman. She was admitted to the workhouse, and action is to be taken against her husband.²

This case, of which I know no more than what is here stated, may be the fugitive record of a very cruel tragedy, or it

¹ *News of the World*, January 10, 1909.

² *Ibid.* January 17, 1909.

may quite probably be an absolute fabrication. I only repeat that there is just as much or as little evidence for it, as there is for hundreds of mediæval scandals which the opponents of the Catholic Church quote against her without hesitation, merely because they find them mentioned in some more or less contemporary record.

VIII.

CURATE AND WIFE.

This is the last case to which I propose to call attention. It seems fairly to belong to the present series, though there is no question here of any blame attaching to a clergyman of the Church of England. It is simply a curate's plea to be divorced from his wife on the ground of her misconduct and intemperance.

"It is as sad a story as could ever be imagined," was the phrase used by counsel in narrating the history of a clergyman's wife. Her life, it is alleged, had been wrecked by intemperance, and now her infidelity was urged as a reason for the dissolution of her marriage. The petitioner, Mr. V.-T., who was a clergyman of the Church of England, was married to respondent at Kingsbury, Warwickshire, in 1903, both of them being about 26. The lady was of respectable parentage and good bringing-up. His client obtained a curacy at D., but had to resign at the end of eight months on account of ill-health. He and his wife travelled for about four months until he regained his health. Then he obtained a curacy at a place called N. M., where respondent gave way to drink. She used to do most extraordinary things when in a state of intoxication. On one occasion she tried to set the house on fire, and on another attempted to drown the baby in the bath. The child was only rescued by the curate bursting open the bath-room door, which his wife had locked. Mrs. V.-T., said counsel, was sent away to Bournemouth in what the husband thought was proper custody, but she broke away, and caused such a scandal that he had to resign his curacy. In January, 1906, he obtained another curacy at S. Here his wife behaved worse than ever, getting drunk in public places, and falling into the hands of the police. Mr. V.-T. had to resign again because of the scandal created. The Vicar of H. T. took compassion on the curate, and did his best to bring Mrs. V.-T. back to habits of sobriety, but without avail. Here respondent's conduct became so notorious that the local newspapers had the heading to a report, "Mrs. V.-T. drunk again." She was frequently before the magistrates, and the Bishop of Norwich eventually compelled Mr. V.-T. to resign his curacy, and said he could not allow him to have another curacy in his diocese until he had separated from his wife. A separation deed was executed in 1907, the husband allowing his wife £1 a week, and retaining the custody of the child.¹

¹ *News of the World*, January 17, 1909.

The case was practically undefended, and there can be little doubt about the truth of the facts. I include it here, though no particle of blame attaches to Mr. V.-T. himself, because such a history seems fairly in place when we are replying to writers whose main attack is directed against the principle of clerical celibacy. A married clergyman is made responsible not only for his own morals but for those of his wife, and that this is the view of the ecclesiastical authorities themselves seems evident from the action of the Bishop of Norwich in this peculiarly distressing story.

These eight cases will all be found recorded, as was previously mentioned, in the issues of a Sunday paper during a single month, though some of them no doubt had begun many weeks before, and only reached their final stage in January, 1909. But even were we to suppose that this list represented all the clerical scandals which found their way into the public prints during six months or a whole year, it requires little calculation to see that the author of our imaginary "History of Clerical Wedlock" would need but a slender file of such newspapers to supply him with materials for a work as large in bulk, as nauseous in contents, and as misleading in its relation to the real facts of life as anything which has been produced by such writers as Dr. Lea or Mr. G. G. Coulton.

For I come back to this point, which I desire to insist upon in the most emphatic terms I can employ. It would be nonsense to pretend that the married clergy of the Church of England as a body are undermined by secret corruption. Whatever we may think of their controversial position, and whatever views we may hold of the desirability of celibacy in those who are called by God to be the pastors of souls, I do not for one moment think, and still less wish to insinuate that the moral standing of the Anglican clergy is unworthy of the high repute in which they are everywhere held. But parsons are human like other men, and every now and then scandals will inevitably come to light in a body which numbers so many thousands. I have merely wished to protest against the bias which ignores the need of extending the same or greater indulgence to the Middle Ages, and to expose the false logic which treats the statement of every irresponsible mediæval chronicler as if it were the verdict of a modern court of justice.

HERBERT THURSTON.

The "Last Supper" by some Flemish Painters.

REALISM, the dominant note of Flemish painting in the fifteenth century, found its echo for a time in the Art of the Italian Renaissance, shortly after the genius of the Van Eycks and their recent discoveries in oil painting had raised the national art of Flanders to the zenith of its fame. Italy was not slow to acknowledge the supremacy of Flemish painting at this period, and nowhere did the artists of Flanders find such an enthusiastic reception as was meted out to them across the Alps, the secrets of their technical ability and subtle gradations of tone being eagerly sought after.

Each country, however, derives its inspiration from different sources. The revival of classic Art in Italy, joined to a marvellous power of creativeness and allied to a culture that included the study of perspective and anatomy, finally put an end to any rivalry that had existed between the Italian and Flemish schools, by the subjugation and almost complete annihilation of the national art of Flanders (save in portraiture) in the sixteenth century. On the other hand, the marvellous technical facility of the Flemish painters, added to their multiplicity of channels of expression, appealed to the masses of the people, and caused the art of Flanders to regain the ascendant at various times during these years of rivalry.

What was the secret of the Flemish European reputation?

Italian authors of the Renaissance deem it to have lain in their faithfulness to reality, their cleverness in depicting the most complicated arrangements of light and shade, the wonderful resemblance in their portraits, their richness and purity of colour and the realism in their landscapes which enabled one to see and count the dewdrops, so to speak, upon each blade of a tuft of grass. These were the Ages of Faith; the pictures of the Van Eycks and of the Gothic school in the

fourteenth century were full of a deep mystical religious feeling, typical of Flemish art under Christian ideas. Their tones pure and full lay side by side bound by one harmony. Their Madonnas and Saints clad in long trailing robes of celestial blue or in draperies green as a meadow under the summer sun, form a concert in which each instrument, as true as it is brilliant, bears its proportionate part in one harmonious whole. The art of Flanders by the realism of the fifteenth century became a still stronger propaganda of religion. To the ideal Madonnas and Saints of the Van Eycks succeeded a school headed by "Roger van der Weyden" seeking to bring the people still more into touch with religious subjects, by conceiving them altogether in the light of everyday life and representing our Lady, the saints, and Apostles, as some bourgeois of Bruges or Antwerp, without any attempt at idealization, thus dragging down the divine types to a commonplace level.

At this time all the great towns of Flanders had a Confraternity of the Blessed Sacrament, and their churches usually contained a chapel dedicated to, or reserved for the Holy Eucharist. In these was often to be found a picture of the "Last Supper," presented by members of the Confraternity and painted by an artist of renown, in consequence of which one may, to some extent, through this subject follow the various developments of Flemish Art.

Typical of this period of the Gothic school is the "Last Supper" painted by Derek or Thierry Bouts for the Confraternity of the Blessed Sacrament, in the Church of St. Pierre at Louvain. It gives one the impression of a banquet taking place in the fifteenth instead of the first century, and is held in a hall lit by three ogival windows supported by columns. The ceiling is composed of wooden crossbeams, an arrangement similar to that in the great masterpiece of Leonardo da Vinci. Our Lord is seated behind the table with four Apostles on either side, His hair, parted on His forehead according to the custom of the Nazarenes and slightly curled, is falling on His shoulders. His small eyes, long, straight upper lip, sparse hair and beard, are distinctly Flemish in type, as, grave and concentrated, He lifts His right hand above the Gothic chalice in front of Him, and having broken the bread, is about to pass the sacred elements to His Apostles. The latter are seated around the table on oak stools of graceful form, and are of the same

bourgeois physique as their Master, with the exception of St. Peter and St. John, who alone follow the traditional type. St. John, with a celestial expression, his pale face framed in an aureole of golden hair, wears a red costume and white cloak lined with green, and expresses Faith and Modesty by his folded hands and downcast eyes. Two Apostles are seated with their backs to the spectator, the hard, sinister profile of the one to the left belonging unmistakably to Judas, who, with curly black hair and a revolting smile of mockery, offers a great contrast to the attitude of faith and devotion of his companions.

Realism in technique is apparent in the carefully-painted garden seen through an open door, every plant, flower, and blade of grass being visible and detached; also in the portraits of the supposed donors of the picture seen through a square opening, the flat shutter of which forms a shelf. One of these, in a green robe lined with fur, is a remarkable piece of realistic painting. The fact that these two personages are present at the "Last Supper" and in costumes of the fifteenth century, is one of those anachronisms so conspicuous in the Gothic painters of this period, as is also a statue of Our Lady with the Divine Child in her arms in an arched recess at the back of the picture. This statue surmounts an open door leading to a kitchen, in which a cauldron swings over a blazing fire.

The original side of Bouts' talent is shown in breaking through the traditional monotony of composition to adopt a picturesque arrangement of the subject, though his idea of distinguishing his personages by accentuating the difference of their flesh tints is disastrous in result, the contrast between the smooth coldness of our Lord's face and the coarse-grained skin and wrinkled detail of those of the Apostles being much overdone, but there is character in the unflexible hands, and force of expression in the elongated heads, while the strength of colour and marvellous lighting of the picture, the well-drawn draperies and minutely-painted accessories combine to give the touch of that intangible something called "life."

The latter half of the fifteenth century and the whole of the sixteenth, saw the rise and development of the grandest and most perfect era of painting in Italy; an era illustrated by such names as Leonardo da Vinci, Raphael, and Michael Angelo.

Leonardo's "Last Supper," completed in 1498, marked the decisive step from a dead art to a new world of the highest artistic perfection, the eloquence of the hands, since then no

longer an enigma, is enhanced in this masterpiece by every face being a mirror reflecting the drama of the soul, and the Flemings now crossed the Alps in hundreds to study the antique modern spirit at its source, abandoning their own robust realistic school for the dreams and ideals of Italy, thus laying the foundations of the so-called school of "Flemish Romanists."

As was to be expected, two such opposite influences had the effect of weakening both. Flemish art ceased to be national, forsaking the distinctions of its own homely people, quaint old-world cities and flat landscape, to struggle after the azure skies and unveiled beauties of the Florentine and Venetian ideals. The result was disastrous, the realistic character of the Flemings being as out of place in Italy as a Byzantine palace on a Yorkshire moor. The Flemish ideal was an ideal of strength, they loved the character whose essence is its force. They cared little for mystery, little for enthusiasm, little for any of the gentler charms that poets love to sing and painters to portray, but they liked a man whose visage told of moral strength, and who bore on his face the marks of struggle and contest.

The contagion spread rapidly once it began. Nude figures replaced the carefully-draped ones of the primitive school, violent gestures and an utter lack of repose were conspicuous in the multiplicity of "Last Judgments," "Crucifixions," and similar subjects, in which the Flemish-Romanist period was prolific. The Italian type of beauty seemed too superficial for the Teutonic mind, which in its turn distorted it by an apparently greater thoroughness of workmanship. The Flemish-Romanists, headed by Mabuse, who was followed in turn by Frans Floris, Van Orley, and others, produced hundreds of pupils, many of whom closely resemble each other in monotonous insipidity, standing in an unhappy position between the older school and the free application of Italian principles.

Pierre Pourbus (1510—1583), though known as the "Last of the Gothic painters of Bruges," may be considered as the type of the transition period from the Primitives to the Flemish-Romanists. His triptych, the central panel of which represents the Last Supper, was painted for the Confraternity of the Blessed Sacrament, attached to the Cathedral Church of Saint-Sauveur at Bruges, and shows him, in freedom of gesture and fulness of drapery, to have obviously broken with Gothic traditions without entirely throwing off the precision of the old school.

The family of Pourbus formed an important group in the history of Flemish painting. Pierre, the first of his name, was born at Gouda in Holland, but left his country at an early age to study at Bruges, where he was wont to pass hours contemplating the masterpieces of Memling and Van Eyck treasured in that city. It is only at Bruges that one can realize the merits of Pourbus, who is little known outside Belgium, and who, besides in his many religious works, excelled as a portrait painter.

The scene of his "Last Supper" in Saint-Sauveur is laid in a large hall supported by marble columns of Ionic design, beyond which is visible a landscape of wood, mountain, and fortress under a somewhat cloudy sky, distinctly Flemish in character, whereas the warm tone of the hall savours of the Italian school. A curtain of rich dark green is draped above our Lord, who is seated against the landscape, His haloed head standing out against the dark partition of the window, but thereby losing the effect of natural halo so happily conveyed in Leonardo's masterpiece by a background of sunset sky. Our Lord is represented with the usual Flemish characteristics of square face and small eyes. Draped in a blue garment, the left hand holding the bread and resting on the chalice, the right hand raised with two fingers extended, He is evidently pronouncing the words of consecration, while on his right shoulder rests the head of St. John. Round the corner of the table, opposite to St. Peter and St. John, is Judas seated on a triangular stool, his back turned to the spectator; clad in a green garment and brown cloak, with his feet in red sandals, he grasps the bag of shekels in his right hand. As he turns away from our Lord and strains his ear to listen to the conversation of the Apostles on his left, one catches a profile of his strongly-marked features, surmounted by a shock of red hair. He sits apart—there is an appreciable distance between him and his neighbour on the right, to which we may attach a double meaning; left primarily to allow of a space in front of the three principal figures, our Lord, St. Peter, and St. John, the distance between Judas and his companion also serves to accentuate the feeling of distaste for his company on the part of the other Apostles, and a desire to keep aloof from the betrayer of our Lord, who had already fallen under their suspicion. This idea of isolating Judas is very marked in some of the pictures of the "Last Supper" by the early Italian school. Ghirlandajo,

Spinello, and Andrea Castagno place him entirely alone on one side of the table ; Leonardo da Vinci, on the contrary, places all his figures on the same side, apparently for the sake of convenience, the tradition being, according to the Abbé Guillon in *Le Cénacle*, that at the feasts of that period the table was carried away after the meal without being cleared.

By a strange mixture of ideas, the glasses on the table of Pourbus' picture are of rare Venetian workmanship, the salt-cellars of Flemish design. There is, however, a grave dignity about this composition, a mixture as it is of the early Flemish style tempered by the influence of the Italian school. The grouping is good, and the varied countenances of the Apostles express the divers sentiments of each on this momentous occasion. It is no exaggeration to say that the works of Pourbus in delicacy of tone and transparent brilliancy of colouring compare favourably with some of the masterpieces of Memling. Among the numerous pupils of Van Orley were Peter Coucke and Michel Coxcie, both of whom rank as Flemish Romanists of pronounced type. The former, born at Alost in 1506, was appointed painter and engraver to the Court of Charles V., and was the Master of the celebrated "Peter Breughel the Droll." Later he visited Constantinople at the request of the Brussels tapestry-makers, with the intention of manufacturing tapestries for the Grand Turk. His pictures were submitted to the Sultan, who, however, according to the Mahometan law, was unable to accept representations of men or animals. No result seems to have come of this journey beyond the fact that Coucke remained a year at Constantinople and the neighbourhood, making artistic studies which later were reproduced on seven panels depicting the manners and customs of the Turks, *i.e.*, their marriages, processions, burials, new moon feasts, journeys, and warfare. These panels were subsequently taken as models of Turkish costumes and habits by Flemish painters of Oriental life in the sixteenth century. One of the most learned men of his time, Coucke translated the works of Sebastian Serlio on architecture, which was largely the means whereby the style of the Renaissance was introduced into Belgium at a time when the pure Gothic of former days had deteriorated into a florid and unmeaning tangle of decoration. Some of his pictures are full of the inconsistencies of that period, Pharisees and others represented by the Turkish type, while the architecture is that of the Italian Renaissance.

The "Last Supper" by Peter Coucke, dated 1531, is in the Museum at Brussels, and must always have been a work of some importance since Goltzius made two engravings of it, and two copies of the picture in oils are extant, one of which is at Liege.

The scene is laid in the room of a rich man, on the wall on either side of our Lord is a medallion, one of the death of Abel, the other of David carrying the head of Goliath. The picture represents the moment of dispute between the Apostles after our Lord has announced that a traitor is in their midst. The words "Do you mean to accuse me?" seem to be issuing from the mouth of Judas, who, in a garment of yellow and green, and with the traditional red hair, is springing to his feet, his stool half overturned, one hand outstretched, the other pointing to himself, in vehement discussion with St. Peter, who on his side appears to be on the point of using his knife as a weapon of defence. In the true style of Flemish-Romanists there is (with the exception of our Lord) hardly a figure in repose throughout the picture. Much vivacious conversation is evidently taking place between the Apostles, and to judge by their side-looks and glances, Judas is the subject of their discussion. The Apostle near him, leaning violently forward, is apparently shouting across the table, an earthenware pitcher in his hand. At the feet of Judas are two dogs fighting over a bone, typifying the greed of Iscariot. A staircase of blue stone is in the foreground, on the first step is a study of still life in the shape of a basket of fruit. If there is a lack of repose in this work, there is, on the other hand, more originality of conception than in that of Pierre Pourbus, and the colours are most harmonious, the greens, reds, yellows, and browns forming the happiest of combinations and a symphony of mellow tone.

Michael Coxcie, the fellow-student of Peter Coucke under Van Orley, is surnamed the "Flemish Raphael" on account of his enthusiastic admiration for the painter of the "Transfiguration" and serves as another typical example of the decadence of the art of the period and of the deplorable result of drafting Italian ideas on to the rugged strength and simplicity of Flemish national art. In his "Last Supper" the large Roman Hall in which the Apostles are seated around our Lord is full of guests and attendants. The draperies are Italian in form and colour, and although the grouping is good, the face of our Lord is

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utterly lacking in expression. Coxcie's admiration for Raphael caused him to imitate the latter to such a degree that his work lost all trace of Flemish character without gaining the unspeakable charm of the great Italian. This picture is unconvincing and might have been painted in Italy instead of Flanders, and although the painter was undoubtedly gifted, no work of great importance came from a brush possessing neither the infinite grace and charm of the Italian school of which Da Vinci is such an exponent, nor the quaint simplicity and the strength of the Gothic school, so conspicuous in the "Last Supper" of Derek Bouts and of which traces are still visible in that of Pourbus.

Many painters of lesser note than those mentioned have added lustre to the Flemish school of that age, but those we have indicated may be taken as good exemplars of a most interesting phase of the influence of Southern on Northern Art.

VÉVA RANDOLPH.

Good Saint Bride.

I KNOW a woman in the County Wicklow, and she has a sort of magic about her, so that though she is growing elderly one can only think of her as young. She has grey hair and many wrinkles and she is stout, but she has more sympathy with youth than youth ever has with itself. She is unmarried, but no one has called her an old maid. She is more motherly than many mothers, and she delights in all little helpless creatures, in anything that is young and furry and innocent.

One evening when I was staying with her we walked in the cool time of twilight to a bridge over a stream that is near Kilcool. There was *comether* in the gurgle of the water and in the lights and shadows of it as it slipped among the boulders and stalks of angelica and under the alder bushes.

When we had looked at the water for a time my friend began speaking of the illusions of childhood, and how then the borders of the imagination are not marked definitely, so that a child strays unconsciously from actual experience into fantastic experience, and reason does not distinguish between the two. She told me of many such imaginary adventures that children had related to her, or that mature minds still held in memory as something inexplicable.

I myself could tell her of others. One of the most curious of these incidents is related in the Life of Lafcadio Hearn. Indeed, it would be strange to find any one who could not recall some fantastic happening absolutely believed until growing reason doubted it.

"I will tell you my story," said my friend, "it is very short, and it may be that I have altered it or added circumstances during the years in which I have kept it stored in my mind."

"As you know, my childhood was spent in an old country farm, and I was allowed the freedom of the woods and fields and glens. And that was the greater part of my teaching, and to say the truth, I am sorry for the children who have to learn everything from books and maps and diagrams. It has always seemed to me that the country is essential to the proper

development of a child's mind. Children are so near the heart of nature that they learn from her in a way that we older ones hardly realize. And how rarely does one hear of any great harm coming to a child who wanders far into the heart of the woods or down by the streams? I think the Blessed Ones who walk to and fro on the earth, not to say the kind fairies of woods and waters, keep little children safe. And then one can never get away from God in the country. One is wrapped in His mantle, and it is in the quietness that a child hears His voice. Loneliness and stillness help to make young souls wise and strong.

"My memory goes back to a time when I was a funny little girl in a queer plaid dress and pantalettes that were always torn or muddy. One day, I especially remember, my hair was plaited carefully by my mother and tied with plaid ribbons. Then, as it was the time of strawberry-jam making, she kissed me and told me to be good, and begged me to be home by six o'clock tea-time.

"I ran down to the kitchen, and the cook made my dinner in a little parcel. She gave me some bread-and-butter, a big bit of soda bread, a cold boiled potato, an egg, and some strawberries.

"I was very happy. Even now I can recall in every detail the aspect of the house that morning. I can smell the pleasant smell of the strawberry jam, and see the patches of sunshine on the flagged kitchen floor.

"Then I ran outside, where my mother was 'shoing' the ducks down the path. But she called me to her again, and kissed me and said, 'God bless you, my child,' and she implored me not to get a sun-stroke, for I was carrying my sun-bonnet by a string.

"I went to the garden to reflect on my good fortune. Children like to make the most of their adventures, and to begin them in the true romantic spirit.

"For a while I wandered round and round the garden, which was a pleasant place for any child, for flowers and herbs and vegetables grew all together in a happy commonwealth. There were never such roses, nor such lavender as grew in that old garden, and Rosemary and Lad's Love and Balm of Gilead flourished there, with Clove carnations and turn-cap lilies in abundance.

"There were many ways which I might take—the field way to the sea, for that would bring me to the bog where one saw

strange birds, or the road, haunted by a ‘pooka,’ for that led to the old castle, or the hillside gorse fields, or the glen where the bracken was so high.

“Though I debated all these in my mind, it was but to make the most of my golden freedom, for all the time I knew I meant to go to the glen.

“When I had admitted this to myself, I went to the haggard and unchained Puck, the old fat spaniel. He frisked before me, squealing with pleasure and sniffing at my parcel of dinner. Away we went, two happy companions bound on the splendid unknown quest that lures children into the heart of the country. We crossed a stream, and paused to look at the trout and to watch for an old rat that lived under the bridge.

“There was an exquisite pleasure in reaching the far side of the water. Do you not know how in childhood one makes magic for oneself, and how to all children the far side of a stream, or wall, or ditch has an ecstatic allurement?

“That little stream and the old fern-grown bridge signified to me the boundary between the world and Tir-na-n-oge. I went joyfully on my way. I need not describe a Wicklow lane to you who know Wicklow. You can understand what this leafy country is to a child, you too have found treasures in those hedgerows, and have watched the butterflies, and discovered a wonderful wasp’s nest all of grey paper, for you showed it to me.

“And you know the glimpses of the sea that we get between the trees, and the blue folds of the mountains that come upon one unawares. You know what the scent of the gorse is like, and the pleasant reek of peat smoke as one passes a cabin, where the woman of the house gives you ‘God speed’ as you smile at her.

“But I know that no mood that we can express to ourselves is to be compared with the wordless wonder and ecstasy of childhood. These are of the primitive feelings that lie at the foundations of poetry.

“It was at the end of a long steep lane that I found the gate to the glen. We plunged downwards through swampy grass by a pool where a great maned eel was supposed to live, having cunningly hidden from St. Patrick. I scurried round the pool, and climbed the earthy bank and dropped down among the bracken. I remember the good smell of damp earth and leaves as I scrambled over that bank. I was in the glen, and Puck and I were as happy as two creatures could be. For the glen

was haunted by rabbits and squirrels, and innumerable wood-pigeons. It was full of little winding ways and precipitous places where heather grew. If you made your way to the top of the hill you could look down on the wonder of massed tree-tops shivering in the wind. But though I loved to do this, I preferred the ferny places and little dells among the trees. Puck and I shared the dinner between us. We were united by our speechless happiness and interest. He leaned against my knee panting, his damp brown nose quivering with eagerness, his eyes beautiful as sunny little trout-pools.

"It was a hot day, so hot and still that the very woods seemed hushed in a languor of heat. But, in spite of this, I wandered very far. It must have been late in the afternoon that the thunder-storm began.

"I was among the trees when the heavy darkness came upon me, and the flash of lightning that was followed instantly by a great volley of thunder. For some moments I stood still in a stupor of fear. The glory of my freedom was turned to a horror of loneliness. The warm safety of home seemed infinitely far. I felt certain that I should never see my mother again, nor share in the comfortable household life of the farm. Nature, that had been so gentle an hour ago, seemed now malignant and terrible.

"I ran down the woodland path, sobbing as I ran, old Puck hurrying after me. But the terrible storm flashed and roared around me. In my desperate terror I was running in the wrong direction. At last I tripped over a log and fell on my face.

"I lay quite still for a while till Puck solicitously licked my ear, then I scrambled to my feet, but I was now too much frightened to move. I sat crouched on the log like a little hunted animal that terror holds. I tried to say my prayers, stumbling over the words, and forgetting many of them.

"Just then a tree fell near me with a crash, and I began to run again. It was then that I saw a woman in a cloak coming down the path to meet me. When she saw me she did what my mother would have done. She held out both her arms, and I rushed into them with a cry.

"In the shelter of her cloak I felt quite safe. It was a warm blue cloak like a peasant woman's, and I thought it had the scent of hot and thymey grass.

"I remember that she spoke in the soft Irish tone that was familiar to my ears, but I cannot recall what she said. But she lifted me in her arms and carried me to a little bower of low-

growing bushes, and there she sat down with me beside her in the shelter of her arm. Puck lay down at her feet, but sometimes he looked up at her with his kind eyes and wagged his stumpy tail.

"I said to her, 'Puck knows you,' and she answered, 'All the animals know me.' Then I saw that she had under her cloak and on her knee several soft little rabbits and two squirrels, and as we sat there other little beasts, frightened by the storm, ran to her and cuddled about her, and young birds came and perched on her shoulders.

"I did not ask her about them. Children, so inquisitive about trivial things, do not ask questions when they wonder most. But I stroked the little rabbits, and when she opened her hand she showed me a dormouse asleep on her palm: and a tiny woodmouse peeped at me from the folds of her white kerchief. I did not speak, but I looked intently at her face. She was a tall, finely-made woman of a type I knew among the country women. She had red hair that waved about her ears, and grey eyes set a little widely apart. Her face was so fresh and wholesome that it made one think of all happy spring-time things, of apple-trees in flower, and lambs in the field, of the daffodils in their pride, and the two little calves in the byre. Although the storm beat about the glen, I felt a perfect sense of peace and well-being. And when the heavy rain fell I laughed to see it dancing on the ground, for in the shelter of the bushes we were dry and happy.

"When the rain had stopped she took each of the little animals and called it by name, and setting it on the path she told it to run home to its mother. She took the woodmouse and put it in its hole and left the dormouse on a tree. At last only I remained of the little frightened things she had sheltered.

"Then she took my hand and said, 'Thank God for safety and light and a rain-washed world. Thank God for mothers and homes and warm little beds.'

"I said it after her and then, holding her hand, I went with her through the glen. I told her as we went about the farm, about all the little incidents that make history in childhood. And strangely she knew it all, about the calves, and the brood of ducklings, and Thady's pet lamb.

"'And did you know me?' I asked.

"'I knew you when you were a tiny oneen in the cradle, and many is the time I have looked at you there and rocked you when you cried.'

"And did you know Puck?"

"I did surely, and he the fine little pup that was a great pride to his old mother, the brown spaniel at Mr. O'Murrough's."

"I marvelled at her knowledge, but I never asked her about her name or her dwelling. Some strange reticence prevented me."

"When we reached the gate into the lane she kissed me and patted old Puck."

"God be with you," said she, "and let you run home to your mother and not linger on the way."

"So I kissed her and ran away, turning round every five yards or more to wave my hands to her. But at last I saw her no more, and then I made great haste to get home."

"It was a cool evening, and the air was very sweet with the scent of wet flowers and grass. My mother was standing at our gate shading her eyes with her hand. She ran to meet me and clasped me to her breast. It seemed that she had been in great fear when the storm came and had sent out my father and some farm-men to look for me."

"She hurried me into the kitchen and set me on a chair and gave me bread and jam, and I tried to tell her my story all in a breath as children tell their affairs."

"She and cook listened to me carefully and bade me describe the woman of the glen minutely."

"A red-haired woman in a blue cloak: who could that be, Mary?" asked my mother. "Is there any such woman round here who would be in the glen?"

"Not a one the like o' that, ma'am."

"I think it was half a dream," said my mother as she left the kitchen on some errand.

"But our old cook looked curiously at me, and she led me into the dairy so that my mother might not hear her."

"Listen here, acushla," said she, solemnly, "it was no mortal woman you saw, and no woman of the Shee at all, but it was St. Brigit herself, God be praised, for it's herself who does have great care for little childher and the lambs in the field and the calves in the byre and the goslings down in the ditch. Good St. Bride we call her, but let you not talk of her to others, but praise God in your heart for the wonders of this day."

"That is my story," said my friend, "and you will say that 'twas all a child's imagining. But never mind! I have my story and not all the wise men in the world can take it from me. Now it is getting dark; let us climb the hill and look at the flash of Wicklow lighthouse over the sea."

W. M. LETTS.

Mediæval Scottish Pilgrimages.

ST. DUTHAC, who flourished in the eleventh century, is the patron saint of the county of Ross, in the north of Scotland. Besides being the patron of this great Highland county, whose shores are swept on one side by the waves of the German Ocean, on the other by those of the Atlantic, St. Duthac may claim to have received veneration as a patron saint of mediæval northern pilgrims. The shrine of St. Ninian, Candida Casa, on the cliffs of Galloway, indeed, attracted many a pilgrim from Scotland, England, and Ireland, and from beyond the seas, and took the precedence due to remote antiquity ; but a pilgrimage to the wilds of Ross afforded far more adventure and variety. It was a longer and a more exciting journey thither, and one to which certain of the kings of Scotland were exceedingly partial. It was a "far cry" from Holyrood to Tain, in Ross.

From time immemorial the Church had given her benediction to the true pilgrim, consigning him to the protection of the God of Heaven "in the way of peace and prosperity," and enjoining him to pray that God would be his "support in his setting-out, his solace on the way, his shadow in the heat, his covering in the rain and cold, the chariot of his weariness, the fortress of his adversity, his staff in the ways of slipperiness, and his harbour in shipwreck."¹ From the *Peregrinatio Silviiæ*,² and the records of St. Jerome, it appears that in the fourth century the pilgrimage was a fully recognized institution. Pilgrimages to the Holy Land and Holy Rome were pre-eminent over all, and he who followed the example of the Empress Helena, the pioneer pilgrim to Jerusalem in 318, became the highly privileged palmer, when on his return home he laid his palm branch on the altar. The military Religious Orders arose from the necessities of the Crusades. For the entertainment of pilgrims to the Holy Land, the Church in the eleventh century established

¹ Itinerary, or prayers for a journey.

² *Studi e Documenti di Storia e Diritto*, Signor Gamurrini, Roma, 1887.

the Order of the Knights of St. John of Jerusalem, known also as the Knights Hospitallers, the Knights of Rhodes, or the Knights of Malta, and, about 1548, St. Philip Neri founded the Archconfraternity of the Holy Trinity, whose primary mission was to provide board and lodging for the poorer pilgrims to Rome. The most illustrious of the Military Orders, the Knights Templars, had impressed on their seal the Temple of Solomon, and a mounted knight bearing a helpless pilgrim on his horse. But those who could undertake the tremendous journey from Scotland to the East, or even to Rome, were few and far between, and most of the faithful were obliged to restrict their pious expeditions to sacred places nearer home.

To abide continually at home was no small trial to the travel-loving Scots of Ireland and of North Britain, and a pilgrimage, though it may have been prescribed as a penance, was not inevitably unmitigated grief and pain. It required all the persuasions of an angel from Heaven to keep St. Finnian of Clonard in the sixth century from setting off to Rome when he had left school and college. "What would be given to thee at Rome," said the angel, "shall be given to thee here," and even St. Jerome, ardent pilgrim as he was, admitted that the Court of Heaven was open to prayers from Britain as from Jerusalem.¹

In this noisy and restless age, and in a country where successful efforts have been made to eliminate the supernatural from the work and recreation of everyday life, it is difficult to pause and to realize the hardships and the charms of the mediæval pilgrimage. There was the fatigue, and exposure to wind and weather voluntarily undergone, the precarious lodging by night, the precarious steed by day, and divers degrees of hindrance or discomfort welcomed in the spirit of penance; and on the other hand there may have been congenial fellow-pilgrims, and there was change of air and scene enjoyed leisurely in days when railways and motor-cars were not, and, above all, to the true pilgrim was present the consciousness that he was fulfilling a meritorious duty, sealed by the blessings of "Halie Kirk" for time and eternity.

If the *Canterbury Tales* help to recall the long-vanished pageant, it has also been said that "those who have witnessed the pilgrimages to the south of Germany, when devout bands . . . accompanied by their priests, sail down the Danube in

¹ Epist. 58, ad Paulin, 2, 3.

open boats, with hymns and litanies, or at great fatigue to themselves climb with weary foot the steep ascents that lead to such shrines as Our Lady of Altötting, can vividly bring before their minds the picturesque scenes which might be witnessed before the Reformation, as bands of votaries of all classes, from the Court downwards, passed on their way" through the wild mountainous land to the shrines of St. Ninian and St. Duthac. For the pilgrims, guides to "personally conduct," and guide-books to enlighten, were probably supplied, and it may interest the modern tourist to know that in the fourth century a guide-book aided the visitors to Christian and Imperial Rome. There was a Continental guide-book which between 1495 and 1521 attained to several editions, and as there were frequent communications between Scotland and the Continent, it is possible that a work on the same plan may have been adapted for the home pilgrims. The book was prefaced by details of the Indulgences to be gained at different shrines. The traveller is told where to turn to the right or left, where money could be changed, where good inns and hospitals were to be found, and where they were not, that in the latter case satchels of provisions, in other words, handbags with sandwiches and flasks might be carried. In the "Pilgrim Song of St. James" the pilgrim is instructed to supply himself with two pairs of shoes, a water-bottle and spoon, a satchel, a staff, a cloak, and a broad-brimmed hat, these latter to be edged with leather, as protection against wind and rain and snow, while he is solemnly warned that he may die far from home, and find a grave by the way.¹ The intending pilgrim received abundant advice. In addition to the above-named articles, "Confortatyns, restoratyns, saffron, pepper, spices," were indispensable. It would even be prudent to take some poultry if a long voyage was anticipated. "Also by you a cage for half a dozen of hens or chickens to have with you in the galley;"² half a bushel of seed to feed them must not be forgotten. If such "prudent" precautions were not requisite generally for an inland journey, a royal pilgrim frequently travelled with a cumbrous retinue.

King James IV. of Scotland was an enthusiastic pilgrim, and in his pilgrimages devotion and diversion were emphatically

¹ See Walfart and Strasse, *Zu Sant Jacob* (Family and Popular Religion in Germany). T. Lindsay, D.D.

² See *English Wayfaring Life in the Middle Ages*, J. J. Jusseraud.

combined. Of this monarch's predilections an old historian writes quaintly :

The festivals and splendid amusements of James were interspersed with pilgrimages to the shrines of saints. From the gaiety of his Court, enlivened with the charms of English and Scottish beauty, he would often retire to the gloom of a monastery, and the warrior shared with the Franciscan friar the favour of the King.¹

If James IV. loved gaiety and distracting pleasures perhaps too well, it must be remembered that he often left them, turning to the altar of God and the shrines of God's Saints, and that in deep contrition for the part he had taken in the rebellion against his father he went to his death-bed on the Field of Flodden with an iron girdle of penance round his waist.

Some years before his marriage to Margaret Tudor, we find James IV. going on pilgrimage to the shrine of St. Duthac at Tain. On October 10, 1497, he reached Aberdeen, and was ferried across the River Dee. Payments were made to the "piparis of Aberdeen," and to "the Grey Friars there, for the King's horse's meat for ane nycht." At "the Kirk of Keith" payment was received by the "gudwife of the house," and sixteen pence was paid "to the priest that said Mass for the King." The next outlays were to the "Friars of Spey," and the Black Friars of Elgin. Crossing the Firth, the King passed on to Cromarty, reimbursing the Friars on his way. Aberdeen, the hospitable city of *Bon Accord*, expended £14 17s. 4d. on wine and spices as "a propine to the King's Hieness at his passage to Sanct Duthois" and re-passage. In October, 1504, the King set out on a great pilgrimage. He was accompanied by four Italian musicians, and organs were taken to be used in divine service; and dogs and hawks were in his train. This time he crossed the hill country of Aberdeenshire, pausing probably for sport at Lord Huntly's Highland keep at the base of Morven, and on November 9th, he proceeded to Derseway, the great hall of Randolph on the banks of the Findhorn. In the following October the King was off again to St. Duthac's, his four Italian musicians and a Moorish drummer in the cavalcade, which on the 15th reached Dunottar, the mighty stronghold of the Earls Marischal, and next day tarried at Aberdeen, where wrights, and masons, and pipers had been

¹ Pinkerton's *History of Scotland*, vol. ii. p. 58.

duly preparing for the royal visit. Halts were next made at Fintray, and Forres, then at Elgin, where maidens "dansit to the King." St. Duthac's crozier and bell still existed in those days, and a sum was expended for carrying the "Cabok," or Crozier, and the bell.

James IV. did not go empty-handed on his pilgrimages. He broke up "ane auld silver plate to be ane reliquary to Sanct Duthac," and offered a reliquary wrought by his goldsmith, and a case of silver at the shrine. James IV. made many pilgrimages to the Isle of May in the Firth of Forth, where St. Adrian suffered martyrdom in the ninth century, and King David founded a monastery in the twelfth. "When he went there in August, 1505, his supper was sent from the ship to the island, and he probably enjoyed his picnic in the fine summer evening. During his visit to May in June, 1508, he shot sea fowl with a culverin, a new toy of his Majesty, and then sailed in the ship *Lion* to Pittenweem, St. Monans, Aberdour, and the Abbey of Inchcolm."¹ A pilgrimage of pure devotion was performed more quietly, and at more physical cost to the pilgrim. Thus, after Queen Margaret's first son was born in 1506, when she was "wexit with sickness," James IV., having seen the babe baptized "with convenient triumph" in the Abbey of Holyrood, "passit to St. Ninian's on foot for her health," and on her recovery both King and Queen returned to the same shrine.² When a pilgrim walked he frequently did so on bare feet. Æneas Sylvius Piccolomini, afterwards Pope Pius II., set an heroic example, when in the midwinter of 1435 he arrived on the shores of the Firth of Forth an ambassador to James I. His voyage had been most disastrous, but he immediately set off on a pilgrimage to Our Lady of Whitekirk in East Lothian. There was ice upon the ground, the distance was ten miles, and when he rose to return after a rest of two hours, he was so weak, so benumbed with cold, that he had to be half carried from the place. That walk he remembered to his dying day.³ To the Holy Wells, "the holy wells, the living wells, the cool, the fresh, the pure," many went on pilgrimage when in sickness and trouble, preferring those little streams and pools hallowed by the blessing of a saint

¹ See "Royal Pilgrimages in Scotland," Sir James Balfour Paul. *Transactions of the Scottish Ecclesiastical Society*, 1905.

² Bishop Lesley's *History of Scotland*.

³ *Statuta Ecclesie Scoticanae*. Bannatyne. Club edition.

to "all the rivers of Damascus." Famous amongst them appear

St. Fillan's blessed well,
Whose springs can frenzied dreams dispel
And the crazed brain restore.¹

and St. Catherine's Well near Edinburgh, known as the Balm Well, because it was said that one drop of oil from St. Catherine's tomb on Mount Sinai had endued its waters with miraculous medicinal power. Of the 370 holy wells in Scotland, eighty were Lady or Mary wells, dedicated to the Virgin Mother.

This little sketch may conclude with a reference to a Scottish saint hardly known in the land of his birth, whose tomb in the Cathedral of St. Andrew at Rochester was a popular place of pilgrimage. In the year 1201, St. William of Perth, who was by trade a baker, set forth with a companion to Canterbury, "the holy blissful martyr for to seke," intending afterwards to cross the channel and to proceed to the Holy Land. His travelling companion murdered him in a wood near Rochester, and the picturesque legend says, a crazy woman having found his dead body, twined a wreath of honeysuckle round his head, then taking the flowers wet with his blood, she placed them on her own mad brow, and instantaneously received back her reason. William of Perth was henceforth revered as a saint, and his body was laid in the Cathedral of Rochester in a stately tomb to which such a number of pilgrims resorted, that in 1220, with the aid of their oblations the Norman choir was rebuilt, and later the great north transept, *versus portam beati Willelmi* was begun.

Devotion to the old familiar places of pilgrimage died hard after the hurricane of the sixteenth century swept over the Northern land, and that despite the ferocious enactments of the Parliament of 1561, which forbade pilgrimages to the holy shrines under the penalty of a fine for the first offence, for the second, death.

If the true pilgrim's heart was in his arduous and often perilous undertaking, he did not forget his far-off home, and the last petition in the traveller's prayer was that he might at length return to his own home in safety.

M. G. J. KINLOCH.

¹ *Marmion*, Canto i., xxix.

² "St. William of Perth and his memorials in England," James S. Richardson, in *Transactions of the Scottish Ecclesiastical Society*, 1906-7, and "St. William of Perth and Rochester," T. E. Bridgett, C.S.S.R., *THE MONTH*, Aug. 1891.

Flotsam and Jetsam.

Manning and Wiseman.

SOME of our readers have probably made the acquaintance of the "Protestant Press Bureau," a body which seems to occupy itself with supplying to Catholics who are most likely to find them disagreeable, newspaper extracts containing accounts of Catholic scandals, actual or alleged. The more offensive such extracts seem likely to prove, the more readily are they chosen for the purpose, indeed, their offensiveness appears to be the one indispensable characteristic.

Recently, we have received from this source a leaflet headed "Rome and Forgery," which tells us, of course without naming the original source, that "Cardinal Wiseman, in his Lectures on the principal Doctrines and Practices of the Catholic Church, used spurious documents," and, moreover, that Manning, afterwards himself a Cardinal, pronounced Wiseman's lectures to be the most flagrant piece of Jesuitism he had ever met, while his quotations from the Fathers were "shameless," and his unfairness of argument "beyond belief."

Though, as has been said, the original source from which all this comes is not mentioned, it is evident to any one having any acquaintance with Manning's history, that he spoke thus long before he became a Catholic, and while he was still a pillar of the Anglican High Church party. Wiseman's lectures were delivered in 1836, and were criticized in the *British Magazine* by Manning, who was not converted till 1851. Immediately on their appearance, Manning wrote anonymously, signing himself "A Catholic Priest," a signature which sufficiently declares the motive of his indignation against Wiseman. The latter was in fact declared guilty of falsehood or ignorance for saying what the officers of the Protestant Press Bureau and similar bodies are never weary of proclaiming, that the Church of England is a Protestant Church, and its rule of Faith is Chillingworth's "notorious" maxim, "The

Bible and the Bible only is the religion of Protestants." Over this, the "ultra-Protestant rule of Faith," Manning declared his adversary's victory to be "complete," but to say that this was the Anglican rule was shameless and intolerable.

So the case stands thus, Wiseman for saying of the Anglican Church what Protestants like those of the Press Bureau habitually insist upon as her only true character—is held up as an awful example of Romish mendacity—while they themselves, if they mean what they say, repudiate the idea that they are "Bible Christians." But then, it is clear that they mean no more than that whatever sounds injurious to Rome may safely be produced without any further enquiry as to its real significance.

J. G.

The Protestant Alliance in Danger!

The yet unrepealed remnants of the Penal Code will soon, we trust, join the rest in the legal dust-bin, despite the efforts of the "fifty-one Protestant societies" which the success of the Eucharistic Congress roused into activity, not to put it, into existence. These bigoted reactionaries have from time to time tried to revive the old persecuting spirit and enforce the laws that expressed it, but they have been baulked by the sturdy common-sense of the modern British magistrate. Still, it is well that these weapons for the annoyance of their fellow-citizens should be put finally out of reach of such childish fanatics, who, true to their origin, display still as their chief characteristic an insane hatred of the Holy Eucharist. Meanwhile, it may be useful to remind blasphemers of this kind that they might be repaid in their own coin if any one could be found to stoop to their methods. There is an Act still on the Statute Book,¹ passed when the English Church and State were schismatic only and not yet heretical, and manifestly intended to repress the antitypes of the Protestant Alliance. It is entitled, "An Act against such as shall unreverently speak against the Sacrament of the Altar," and, after a statement of the Catholic doctrine, it declares severe penalties of fine and imprisonment against those who shall imitate men

who of Wickedness or else of Ignorance or want of Learning [the Protestant Alliance can take its choice] . . . have condemned in their

¹ I Edw. 6. c. i. (1547).

Heart and Speech the whole Thing, and contemptuously depraved, despised, or reviled the same most holy and blessed Sacrament, and not only disputed and reasoned unreverently and ungodly of that most high Mystery, but also in their Sermons, Preachings, Readings, Lectures, Communications, Arguments, Talks, Rhimes, Songs, Plays, or Jests, name, or call it by such vile and unseemly Words as Christian ears do abhor to hear rehearsed.

The Statute would seem to have been expressly framed to capture the low-class Protestant pamphleteer and lecturer, and certainly its enforcement even now would cause the temporary vacancy of many Nonconformist pulpits. But, as we well know, abuse of the Blessed Sacrament is not confined to them. Nothing could be more directly against the Statute than the wording of the notorious "Royal Declaration," which would thus seem to have been illegal from the outset, and, if the King's Majesty is in this matter above the law, proceedings would certainly appear to lie against the Lord Lieutenant of Ireland, the Lord Chancellor, and other high officials, of whom the same offensive Declaration is exacted. Wherefore, for their own and the Government's safety, and the security of the national religion, let the members of the Protestant Alliance start an agitation forthwith for the repeal of I Edw. 6. c. i.

J. K.

Legend and the Gordon Riots.**I. Dickens' Contribution.**

Charles Dickens writes, in his Preface to *Barnaby Rudge*, that the story of the Gordon Riots is "set forth in the following pages; impartially painted by one who has no sympathy with the Romish Church, though he acknowledges, as most men do, some esteemed friends among the followers of its creed." The words were penned nearly seventy years ago. If he had written now-a-days, he would perhaps not have thought it necessary to apologize at all for attempting to be impartial, or at all events he would have protested less, and, let us hope, have improved upon the word "Romish." It is not, however, the apology or its phraseology to which exception will now be taken, but to the words which immediately follow, or rather to a possible deduction from those words. Dickens continues: "In the description of the principal outrages, reference has been had to the best authorities of that time, such as they are." I have

a serious objection to raise against this; but first let me say that I have no wish to impugn the history of the novel considered as a whole. On the contrary, without professing to have weighed every phrase and statement, I gladly own that we Catholics have, broadly speaking, a great deal to thank Dickens for. Still, nobody contends that history was his strong point, and even friendly critics freely admit that he did not much appreciate the eighteenth century, and regarded the frequency of hanging as on the whole its most important feature.

Be that as it may, the only statement with which we shall for the moment concern ourselves is comprised in a few sentences at the end of the seventy-seventh chapter, where, having described those led out for execution, he concludes :

In a word, those who suffered as rioters were, for the most part, the weakest, the meanest, the most miserable among them. It was a most exquisite satire upon the false religious cry which had led to so much misery that some of those people owned themselves to be Catholics, and begged to be attended by their own priests.

Considering what the Gordon Riots were, this is surely a cruel as well as a severe accusation to bring against any member of our Faith. Of course there have been rogues and criminals in plenty who have kept to the Faith, though not to the commandments of our Church. But to have fought under the Union Jack, with the legend NO POPERY inscribed across it, to have burnt Catholic chapels and the homes of Catholic priests and laymen, to have beaten priests, and done such violence to others that five Catholics (one of them a priest) afterwards died of their hard usage, and all this with the cry of NO POPERY continually on their lips,—to charge not one but several Catholics with treachery like that, is surely a grave and a cruel charge, the more so that it is also false and entirely unfounded.

We know the names of the executed, we have official records of their bearing at execution. These records were drawn up by Protestants, bigoted Protestants, who would have been too delighted to give prominence to any such dishonour to the Catholic name, if it could truthfully have been made. But nowhere is there a suspicion of any such last request as the novelist imagines. Indeed, the discriminating historian will hardly fail to detect an anachronism as well as an error in Dickens's fiction, for in those days no Catholic prisoners were

allowed "to be attended by their own priests" as they are in ours. The very phrase betrays Dickens's unfamiliarity with the atmosphere of the period of which he wrote.

But perhaps someone may question whether I am not straining the laws of equity in blaming a novelist for a fault which, even if proved, is considered venial in his profession. Writers of fiction, even though they profess in their Prefaces "to have had reference to the best authorities," are not condemned for using their materials freely. Though every word in the sentences impugned were inexact, there might still be in the records of the Riots some incident which would excuse them from the pen of one who, after all, does not pretend to strict historical accuracy. It is not likely that Dickens would have invented his harsh statement out of malice, or without some sort of precedent.

This is presumably true; moreover, though I cannot excuse the novelist's error, I think I can indicate its probable source.

2. The Contribution of the Press.

On the night of Friday, June 2, 1780, after the first riotous attack on the chapel of the Sardinian Embassy in Lincoln's Inn Fields (the predecessor of that chapel which is even now on the point of being destroyed in consequence of the London County Council's scheme for laying out Kingsway), and after the sack of the Bavarian Embassy chapel in Warwick Street, the soldiery interfered, and arrested a dozen persons found in or near the chapels. Next Monday they were brought before the magistrates, and the following notice appeared in Tuesday's papers. The first notice says nothing about some of the prisoners having been Catholics, but it gives many details to which attention must be paid.

From the GAZETTEER AND NEW DAILY ADVERTISER, for Tuesday, 6 June, 1780.

Yesterday the 12 persons who were apprehended on suspicion of being concerned in the riots at the Sardinian and Bavarian Ambassadors' chapels, were brought up to Bow Street, and finally examined before Mr. Sampson Wright and William Addington, Esqrs. The principal examination was that of John Bund, a foreigner. The first evidence was Justice Hyde, who swore that being officially called last Friday night, he went to the Romish chapel at Warwick Street, which was in flames, and saw the prisoner coming out of the chapel, and that from information he received there, he traced the prisoner to his

lodgings in Swallow-Street, in which were found a door and a cloth called an *antependium*, both of which were proved to belong to the Bavarian Ambassador, and taken out of his chapel; several concurrent testimonies corroborated this evidence, and they were bound to give evidence before the Court of King's Bench. But what was very extraordinary, just after this examination, on the departure of the evidences [*i.e.*, witnesses], who had the testimonials in their possession, an account came to the office, that the mob assaulted the possessors of the testimonials, and violently took them from them, which, if true, might possibly be the occasion of defeating the prosecution.

Joseph Lind was charged by some Peace officers with being taken INSIDE the door of the Sardinian Ambassador's chapel in Duke-Street, Lincoln's-inn fields, in a riotous manner. Cox, belonging to a fire-engine, swore he was assisted by Lind in playing the engine, and that he, not being able to procure the timely litter necessary to dam the water, went into the chapel, and brought him four cushions for that purpose, which answered the intention. And here a doubt arising with the Magistrates, whether there was not a confederacy, they were separately examined, and, though there seemed a strong correspondence in their declarations, yet, from the positive evidence given by the peace officers, the Magistrates left the matter for the decision of the King's Bench, and bound the parties under a similar cognizance with the former.

The next account, which is repeated *verbatim* in various other papers, gives several further details.

MORNING CHRONICLE for Tuesday, 6 June, 1780, p. 3a.

Intelligence from the Public Office in Bow Street.

Yesterday were re-examined at Bow-street the young men taken on Friday for a riot, and on suspicion for wilfully setting fire to the Sardinian Ambassador's chapel in Duke-street, Lincoln's-inn fields, when they were all discharged except three, Lind, Inwood, and Twycross, who are to be tried on Thursday. At the same time, one Bund, a blacksmith, a German, was examined. During the riot at Count Haslang's chapel, in Warwick-street, this person was observed to carry off several loads of furniture &c., from the Count's chapel. . . . Bund in his defence said he found the chapel door open, and that he took the goods away only for safety, and that he meant to wait on Count Haslang in the morning, who would undoubtedly reward him. Bund is an old man.

The parties [Mrs. Canning and the Count's servant¹] were likewise bound over to prosecute the other three, who were found in and contiguous to the chapel in Lincoln's-inn-fields; but as no material circumstances appeared against them, it is thought they will get off.

¹ To have bound this man to give evidence against the supposed rioters in Lincoln's Inn Fields, is in itself a proof of the weakness of the prosecution.

In the course of the re-examination, it appeared that two or three of them were Catholics. Justice Wright very wisely observed that he feared none of the ringleaders were secured, all the young men having excellent characters, and were at work all day.

The two chief facts, from our point of view, in these accounts, are the want of convincing evidence against any of the accused, and the fact that "two or three" were Catholics. If eight cases out of twelve were at once discharged, we see that the arrests were made in a hap-hazard fashion, as was inevitable, considering the darkness and confusion. It is equally easy to see that even the strongest charges, those against Bund and Lind,¹ were extremely weak. The evidence, if anything, proves that they had acted, not from evil, but from laudable motives. They seem to have come to help, not to destroy. Public opinion is that they will be discharged like the rest.

During the course of this examination it was discovered that "two or three" of those who had been arrested were Catholics. One of the papers, *The Gazetteer and New Daily Advertiser*,¹ declared this to be "the most extraordinary thing." But surely what could have been more natural, than that some Catholics should have been felt drawn to approach and sorrowfully look on at the demolition of a place very dear to them, and even to have exerted themselves to carry off under the cover of darkness such chapel-furniture as they could safely snatch up; and still more to help the firemen in their efforts to quell the flames. What more likely than that a German, who knew the Bavarian Ambassador, possibly himself a Bavarian Catholic, should have perseveringly made visit after visit to save property, which must otherwise have perished?

Extraordinary, therefore, it certainly is not, that there should have been some Catholics among the prisoners, seeing that these had been picked up after the real offenders had run away, mainly because they were "in or contiguous to" the burning buildings, in spite of there being "no material circumstances against them." If it had been clearly stated that those who professed themselves Catholics, had also been among the eight immediately discharged as innocent, there would have been practically no room left for doubt that this was the truth of the matter. But though the silence of the Protestant papers

¹ P. 3a.

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as to their committal, affords us a strong presumption for believing that the Catholics were at once set free, we must also consider the other alternative, that they were among the four remanded for further trial.

The subsequent fortunes of these prisoners is soon told, so far as our sources go. They were at once conveyed to Newgate under remand for trial at the Old Bailey on Thursday next, June the 8th. The next night, however, a gaol delivery of an unusual and extraordinary kind took place. The mob attacked the prison in full force, and an entrance was forced into the house of Mr. Ackerman, the Chief Keeper, who lived next door. Furniture and wood-work were thrown out in front of the prison porch, and in a few minutes both the keeper's house and the prison itself were in a blaze, and the cells were hastily unlocked, rather than let the prisoners be suffocated. In a comparatively short space, Bund, Lind, Inwood, and Twycross, together with 150 others, some like themselves still untried, some condemned to be hanged on the very next day, all found themselves at liberty to go whither they would ; and herewith Bund and his fellows disappear from our view.

Eventually, eighty-five arrests were made, and on June 28th the trials at the Old Bailey began. Thirty-nine prisoners were condemned to various punishments, nineteen of whom were hanged (July 11th to 22nd). Complete lists of those released are not mentioned in any of the reports, but the names of those condemned are given in all the newspapers, and they are also in the *Annual Register* for 1780, with details of the particular acts of which each was found guilty. None of our four men is among the condemned, and no one at all was condemned for a share in the riotous destruction of the chapels on June 2nd.

Hence it is quite certain that there were no Catholic chapel-burners amongst those condemned. There is very small probability of any Catholic having been tried for such an offence. The presumption is that the Catholics were arrested by mischance, and released at the first convenient moment.

3. The Contribution of the "Protestant Association."

But if one Protestant newspaper could characterize the arrest of a Catholic on that night of tumult as "extraordinary," the Protestant Association was likely to go a great deal further. They put out a hypocritical handbill, intended to turn upon the

Catholics the blame for the riot and arson of which their own followers had been guilty. The bill described the riots as :

A preconcerted scheme, devised to bring odium upon the Protestant Association. The Papists have destroyed the Sardinian and Bavarian chapels and have committed various outrages, so as to be able to charge innocent persons with this crime. Therefore all Protestants are requested to be patient, and above all things not to resort to any measures of retaliation.¹

Well may Father Mills say of this handbill that it "failed in its purpose from very excess. Blinded and bigoted as our countrymen were a hundred years ago, this calumny was too monstrous to be accepted." I cannot, however, quite agree with a phrase or two that follows. In the first place, Father Mills describes the calumny as "brainless." He does so, I think, because he has not, it would seem, adverted to the incident we have just been discussing, the alleged Catholicity of some of those arrested "in or contiguous to" the burnt chapel. Had he noticed that, he would, I fancy, have insisted on the subtle cunning which the handbill betrays. For the moment had now come when Lord George and his Association thought that the crowd had gone far enough, and when they would, if it had been possible, have avoided further violence, for they saw that, to say nothing of the harm done, they were now injuring their own cause in the eyes of all respectable people. This proclamation was well calculated to produce caution, without allaying hatred of Catholics. It would teach their followers to think that any good Protestant who might be punished was in reality a martyr to bloody-minded Papists, while they must bide their time and keep their discipline if they desired eventual victory.

4. Wesley vindicated.

The second point on which I feel bound to express dissent is this author's statement that the handbill was "the invention of Wesley." I fancy I know where this idea came from, but I can only say that very little inquiry into the life of Wesley would have shown that it was, physically at least, impossible

¹ Quoted by Father Alexius J. F. Mills, *The History of the Riots in London in the year 1680* (1883), p. 68. Unfortunately, this writer does not name his authorities, and I do not know where his original may be found. I believe that he was copying from the collections of Canon Tierney, to which references will be found in *Dolman's Magazine*, 1847, vol. vi. pp. 171, &c. It is much to be desired that these papers could be discovered and printed by the *Catholic Record Society*.

(and I feel personally sure,—morally impossible also) for Wesley to have written this bill. The bill must have been composed and printed off on or within a day of Tuesday, June 6th: therefore, by someone on the spot, whereas Wesley was then at a considerable distance from London, fully occupied in preaching in the north of England. Moreover, the tone of Wesley's allusion to the riots in his letter to his brother Charles of June 8, 1780, though not very high-minded, is at least quite incompatible with the utter baseness betrayed in the handbill.¹

The mention of Wesley has inevitably drawn us some distance aside from Dickens and his faulty history. But the digression has had one advantage in that it has probably furnished us with information which perhaps explains the origin of Dickens's error. We have seen that there was from the first some rumour of Catholics having been arrested in connection with the destruction of the chapels, though it is certain that no Catholic was condemned for having done so. The rumour took a very malignant form in a certain contemporary Protestant handbill, which, however, must not be ascribed to John Wesley. Dickens has re-echoed part of its statements, but far from deepening its malice, he tried to soften, to veil it by joining it with the idea of final repentance. Still, his art would have been far better if it kept nearer to the truth.

J. H. P.

"False Testimony, Rash Judgment, and Lies."

Our readers have probably had enough and more than enough of Dr. Horton of Hampstead, whose anti-Catholic slanders and prevarications have been exposed from time to time in our pages. But so long as the Doctor continues to throw mud on Catholicity and its institutions, so long must we

¹ John Wesley, *Works* (1872), vol. iv. (*Journals*), and vol. xvi. (*Letters*), p. 147. See also L. Tyerman, *Life and Times of John Wesley*, iii. 318.

Wesley was mean-minded enough to publish a *Defence* of the Protestant Association, January 21, 1780, and the Association, February 17th, publicly thanked him, as well they might, for his assistance. Wesley was taken to task by Father Arthur O'Leary, but maintained all his narrow, retrograde views in two letters in the *Freeman's Journal*, March 23 and 31, 1780.

The earliest writer I have seen, who maintains that Wesley personally incited Protestants to riot, is a contributor to *Dolman's Magazine*, 1847, vol. iii. p. 168. Father Mills improves on this by declaring that the Association thanked him for his help, though in truth those thanks were given three months before the Riots began!

perform the necessary, if nauseous, duty of wiping it off. And if attention should thereby be called to our assailant's dirty hands he has only himself to blame. Of late he has taken especial delight in caricaturing and maligning the Religious state, and, as we noticed in our December issue, he ventured last October on an abominable slander against some convent in his neighbourhood, which he has not since had the courage to substantiate or the decency to retract. So far, indeed, is he from the possession of these virtues, that he continues to circulate his charge in a leaflet, entitled "The Inspection of Convents." In this he no longer speaks of a Convent "of the Sacred Heart," but in substance his accusation is the same.

Let me give you [he says] an illustration [of the supposed need for Convent Inspection] which comes very near to us: In a convent close at hand, some years ago a girl was punished for some breach of rule by being condemned to solitude for some hours in the mortuary. The girl mentioned the fact to my cousin, who was at that time a Roman Catholic, and living with me.

That is a kind of punishment which would not suggest itself to any mind outside of a convent.

On this statement let us make a few comments. First, there are only three or four convents that could by any possibility be described as "close at hand" by a person writing at Lyndhurst Road, Hampstead. Dr. Horton has been assured that none of these convents has or ever had a mortuary attached to it, yet his statement still goes abroad unqualified.

Secondly, even granting the fact as stated by the victim, what possible connection has it with convent inspection? The girl was not a nun, she was a boarder or day-scholar, free to come and go, to speak and write and make her complaints abroad. The nuns could not have hoped to hide their harsh treatment in her case. How bigotry destroys common sense!

Thirdly, the "girl" of the leaflet who mentions the fact, apparently not long after its occurrence, is represented in the speech as a grown-up lady narrating an experience of her childhood.

Fourthly, we gather with regret that Dr. Horton's cousin, who has served him so well as a stalking-horse, has ceased to be a Catholic. At the same time, if he is the same cousin that the Doctor once represented as declaring—"Oh, but you *may* tell a lie in the interests of religion"¹—we are not surprised.

¹ See THE MONTH for September, 1907, quoting "Protestantism and Truth," from *The Sunday at Home* for May of the same year.

A Catholic so ill-instructed as he was should not have lived with Dr. Horton.

Fifthly, we should like to know if the barbarous legal punishments, the cruel treatment of the insane, the exploitation of workhouse children, which were rampant in this land not a century ago, were invented by minds vitiated by convent-life. We invite Dr. Horton's attention to the following description:

As a novice I was soon after taken to see the dungeons. These were little, square, Bedlam cells, where a boy could just lie at his length upon straw and a blanket—a mattress, I think, was afterwards substituted—with a peep of light, let in askance, from a prison orifice at top, barely enough to read by. Here the poor boy was locked in by himself all day, without sight of any but the porter who brought him his bread and water—who *might not speak to him*; or of the beadle who came twice a week to call him out to receive his periodical chastisement, which was most welcome, because it separated him for a brief interval from solitude: and here he was shut up by himself *of nights*, out of reach of any sound, to suffer whatever horrors the weak nerves, and superstition incident to his time of life, might subject him to.

Perhaps the Doctor will be astonished to learn that the above does not depict the disciplinary system of a monastery or convent, but was the ordinary penalty inflicted on attempted runaways in such a typical English institution as Christ's Hospital in the days of Charles Lamb.¹

So much for the Doctor's reiterated slander, founded on the merest hearsay, supported by the flimsiest evidence, categorically denied by those assailed by it, yet neither confirmed nor withdrawn. The rest of his leaflet reveals such astounding ignorance and *parti pris* that it merits nothing but contempt. We notice once again the usual impudent *suggestio falsi* in such statements as "Catholic countries, like Italy and Spain, have been *obliged* to suppress their convents." "These societies that will not bear inspection in France, have largely taken refuge in England," and the like. Reckless insinuations like these can only discredit the mind and heart of their author.

Lastly, Dr. Horton in the abundance of his ignorance pretends to find that "the warped and futile life of the convent produces a mental disease which medieval writers call *accidia*."

If he had said that modern writers, discarding the Latin, call

¹ See Elia: *Christ's Hospital Five and Thirty Years Ago*.

it "ennui" or "listlessness" or "depression," the mention of that mysterious malady would not have shocked the Hampstead tea-tables as it doubtless did. The mental disease, after all, is not peculiar to convents, nor even, in spite of what the Doctor from his post of observation, outside, may imagine, at all common. True, he refers to Mr. Joseph McCabe, who was once a Friar, as expert testimony in support of his statement. Well, let him listen to the same expert on the subject of the leaflet we are discussing—

I do not believe [says Mr. McCabe^{1]}] three nuns would leave the convents of England, if they were thrown wide open to-morrow to officious inspectors and warm-hearted Protestant ladies.

If Dr. Horton has not the grace to withdraw his slanderous leaflet, we trust he will print the above testimony in the next edition of it.

J.K.

Reviews.

I.—THE CATHOLIC ENCYCLOPÆDIA.²

THE fourth volume of the Catholic Encyclopædia begins with *Clandestinity* and ends with *Diocesan*. Faithful to the type set by previous volumes, it contains a number of learned articles well worthy of the attention of scholars, together with a multitude of others which, if conformed to a lower standard, supply sound information to meet the wants of more ordinary readers. Among the learned articles one which will be particularly noticed is the tripartite article on the Cross in which Professor Marucchi, Abbot Cabrol, and Father Thurston treat respectively of the archæological, devotional, and liturgical aspects of the use of the symbol. Father Thurston has also erudite articles on *Clement VII.*, *Collections*, *Costume*, *Coronation*, *Crown of Thorns*, *Dates and Dating*, and other subjects. Dom John Chapman shows mastery of his subject in several articles bearing on early Christian literature, namely, in *Clementines*, *Clement I.*, *Cyprian of Carthage*, *Cyril of Alexandria*, and *Cyril of Jerusalem*, *Didache* and *Didascalia Apostolorum*.

¹ *Church Discipline*, p. 232.

² An International Work of Reference on the constitution, doctrine, discipline, and history of the Catholic Church. Vol. IV. London: Caxton Publishing Company. New York: Robert Appleton Company. Price, 27s. 6d. 1909.

Other articles marked by erudition of one kind or another are those on *Consecration*, by Dr. Schulte, *Counter-Reformation*, by Father Pollen, *Crusades*, by M. Louis Bréhier, (*Textual*) *Criticism*, by Father Prat, and (*Historical*) *Criticism*, by Father Charles de Smedt, *Codex*, by Dr. Fenlon, *Contemplation*, by Abbé Poulain, *Concordats* and *Courts (Ecclesiastical)*, by Professor Ojetti, *Councils*, by Dr. Wilhelm, who has also the important article on *Clement XIV*. *Consciousness* is by Father Michael Maher, *Constance (Council of)* by Dr. Shahan, *Columbus*, by Mr. Bandelier, *Confucianism*, by Mr. C. F. Aiken, *Congo* and *Cloisters*, by Père Vermeersch, *Covenanters*, by Mr. Noel Campbell. Several articles on Oriental towns or localities are by M. Petrides and Professor Vailhé. *Communism*, in which an account is given of the various failures to establish communistic communities in the United States, is by Dr. John Ryan. *Demoniacs*, *Demonology*, *Devil* are by Father W. H. Kent.

A word of commendation is also due to the numerous plates with which the volume is enriched, especially to some of the full-page plates, which are of a high-class character. We may mention particularly the coloured plates of the fifteenth century illumination from an Einsiedeln *Horarium*, of Giotto's *Dante* in the Bargello at Florence, and Juan de la Cosa's first map of the American discoveries.

Open to criticism are the following. The article on Communion under both kinds furnishes sufficient evidence to justify our present usage, but the usage of the East, which the Catholic Church retains in the various Uniat Communions, should have been more than just alluded to, especially in regard of the extensive use there made of Masses of the Presanctified. The needful space for these matters might have been advantageously secured by the elimination of an over-abstruse discussion of the comparative value from a spiritual point of view of the reception under both or only one species. A still more serious omission is that of any article on Communion Itself, Its nature and benefits, the requisite disposition for receiving It, and the history of Its more or less frequent reception in early times, under the influence of Jesuit or Jansenistic principles of spirituality, and of the recent movement which has culminated in Pius X.'s exhortation to daily Communion. There should, too, have been some account of the methods of giving and receiving Communion that have prevailed at different times. The article on *Conscience*, though well-stocked with

valuable erudition, fails to supply the kind of information for which one primarily looks, namely, as to what Catholic philosophy understands by Conscience, and whence it derives its authoritative character. This is not a very subtle thing to explain, but an inquirer would find it hard to gather from the article what the explanation is. The article on *Criticism* (Higher) is most disappointing. The author never comes to close quarters with his subject, and devotes almost all his space to historical generalities. What, for instance, is the use of a superficial statement like the following : "In the province of N-T higher criticism Catholics have defended the traditional authenticity, integrity, and veracity of the books in question. Some exegists admit in a slight measure divergences in the Evangelical narratives, and the employment of older documents by at least two of the Synoptic writers. As to the 'Synoptic problem,' it is allowed that at least St. Luke utilized St. Mark's Gospel ; so Batiffol, Minocchi, Lagrange, Loisy, Bonaccorsi, Gigot." Yet this is all that is said about Catholic New Testament criticism, and is a typical specimen of the indefiniteness and superficiality which pervades the article—which, moreover, allows Loisy to figure far more imposingly in the field of criticism than he is entitled to do. We have included P. Prat's article on *Textual Criticism* among the scholarly articles which do credit to this fourth volume. Still, it should have had something about Vulgate textual criticism, which, at the moment, is so topical a subject ; it should, too, have given a satisfying account of the principles on which the Greek text of Westcott and Hort is based. So again in *Cosmogony*, an otherwise good article, why is the unmistakable affinity between the Babylonian and the Mosaic Cosmogony left almost unnoticed and altogether undiscussed ? An article on *Convent Schools* is by an English writer, which is presumably the reason why its purview is restricted to Great Britain. Still, it is strange that no similarly general survey should be taken of Convent Schools in other parts of the world, not even in the United States, though the Encyclopædia hails from those parts. Even as regards England, the selection of convents to be named or passed over is rather casual. The Sacred Heart Convent at Roehampton, for instance, is not altogether inconspicuous. In the article on *Dancing*, which is somewhat rigid in its doctrine, one looks in vain for information on the interesting subject of religious dancing, such as that at Echternach and

Seville. Under the heading *Deuteronomy* we find a brief notice of some twenty lines on the meaning of the term, with a promise that the introductory questions concerning the book will be treated under Pentateuch. That is intelligible, still, one desiderates here a summary of the text, such as is given in this same volume for the Epistles to the Colossians and Corinthians, and for the Book of Daniel. The article on *Deity* contains some good material, but why is it altogether silent on Totemism?

It is easy to pick out defects in a great undertaking like this, nor must it be forgotten that many of them can be supplied under other titles in future volumes. Nor should their occurrence blind us to the solid merits of this Encyclopædia. It has hitherto been one of our most serious difficulties that, in the face of the extraordinary misconceptions that prevail concerning the doctrines and history of the Catholic Church, we had no work of reference to which we could send a well-disposed inquirer. That want will cease to exist in proportion as the Catholic Encyclopædia progresses towards completion, and finds its place as it ought to do, not only on the shelves of many private libraries, but also in all public libraries of any pretensions.

2.—RELIGIONS TRUE AND FALSE.¹

The mental attitude with which one approaches the Study of Religions Ancient and Modern is necessarily determined by his personal belief. There must be a wide difference between the views of a man who holds that God has made a definite and final revelation to the race through the Catholic Church, and one who thinks that Christianity is only one and not the last of mankind's tentative gropings after the Unknown. Both investigate and confront the same facts, of language, history, archaeology and what not, but the former starts with the possession of an immense body of truth with which his further inferences and theories must correspond, if they are to be correct, whilst the latter for lack of a fixed

¹ Early Christianity. By S. B. Slack, M.A. London : Constable and Co., Pp. 94. Price 1s. net. 1908. (In series : *Religions Ancient and Modern*). The Study of Religions. By Rev. L. de Grandmaison. The Religion of Egypt. By Rev. A. Mallon. The Religion of Ancient Greece. By Rev. J. Huby. (In series : *Lectures on the History of Religions* : C.T.S. 1d. each).

standard must found his opinions on a consensus of scholars and experts, difficult to determine and never stable, and be content, if he is honest, to remain in a state of suspended judgment in regard to most of his conclusions. One is led to these reflections by a comparison of two series of handbooks, written by Catholics and non-Catholics respectively, the former published at 1d. each by the C.T.S. and the latter at 1s. net by Messrs. Constable and Co., and both dealing with practically the same subject—the study of Comparative Religion. We have already reviewed and commended numbers of the former series. Without any disrespect to the non-Catholic authors, the C.T.S. pamphlets may be described as antidotes, the absorption of which will render innocuous any contact with the other monographs. And if we take *Early Christianity* by Professor S. B. Slack, M.A., as a specimen of the latter, an antidote will not be out of place. Making all allowance for necessary compression, there is hardly a sentence in it which can stand without qualification and much of it is demonstrably false, as being contrary to the teaching of the infallible Church. The author's exact standpoint is not easy to estimate as it is the resultant of the influences of innumerable German pundits, cited in the bibliography, but his work will be useful as indicating what becomes of the Christian religion when removed from the guardianship of the Catholic Church.

The whole attitude of the modern non-Catholic mind towards the subject of religion is admirably dealt with by Père L. de Grandmaison in his pamphlet *The Study of Religions*, which forms the Introduction to the C.T.S. series. His acquaintance with the subject is very thorough and includes the works of modern scholars in England and America, as well as in France and Germany, and even the Oxford Congress of last year receives due notice. A sane, clear, philosophic view of the whole subject, in its various stages and present state, is set forth and the Catholic principles skilfully contrasted with those of the Rationalists. *The Religion of Egypt* by Rev. A. Mallon gives a clear account of that vast subject in all its ramifications; the Rev. J. Huby in *The Religion of Ancient Greece* deals ably with matter more familiar to the ordinary reader who is not too far removed from his school-days. When the series is completed, it will form four volumes containing eight lectures each, and it should be exceedingly useful to the educated Catholic.

3.—THE MIRACLE OF ST. JANUARIUS.¹

It seems ungrateful to the author of a useful and interesting book to express a wish that he had written it in a tone and a form quite different from that actually employed. Of course, the writer may be supposed to know better than anyone else the public whom he is addressing, and the manner of presentment which is most likely to be welcomed by them. That there will be many who will regard M. Léon Cavène's book upon St. Januarius as a *chef d'œuvre* of historical and scientific criticism is likely enough; indeed, the laudatory appreciation already expressed concerning it by Mgr. de Cabrières, who has recently succeeded to Cardinal Mathieu's vacant chair in the Académie Française, leaves no room for doubt. Moreover, as it is the people who think like Mgr. de Cabrières who are most likely to purchase, or, rather, who are almost the only people likely to purchase a substantial volume on such a subject, the reviewer must perforce admit that M. Cavène has every right to do as he likes with his own. None the less, with a view to the comparatively small number of sceptically-minded or agnostic readers into whose hands these pages may fall, we could have wished that the author had shown a more sympathetic consideration for the real difficulty which many an honest thinker must experience when he is asked to believe in the miraculous character of this strange phenomenon of liquefaction. M. Cavène, indeed, adds nothing of his own to the evidence already made public by Father Taglialatela, Professor Sperindeo, and Father Paolo Silva, but he has summarized their contributions to the subject in a volume of convenient size, and this, moreover, being published in Paris and in the French language, is much more likely to find its way into the hands of English readers than the Italian originals.

With regard to the miracle, the work sets before us clearly enough the very surprising results of recent investigations, most of which were detailed at some length in *THE MONTH* for October last. The spectrum analysis test, which on passing a ray of light through the upper part of the phial containing the liquefied substance, gave the absorption lines distinctive of blood, and the extraordinary variation of volume and even of weight are duly recorded. We say without hesitation that even the agnostic

¹ *Le Célèbre Miracle de Saint Janvier.* Par Léon Cavène. Paris : Beauchesne. Pp. 350. Price, 5 fr. 1909.

reader, once he lays aside the idea of deliberate fraud, which every sensible man must do, will be staggered by the facts here set before him. None the less, there seems to us to be much in the volume which is likely to put off candid enquirers. The weakness of the historical evidence for the life and martyrdom of St. Januarius is very much slurred over. Nothing is said of the greatest difficulty of all, the prevalence of liquefying ampullæ in Naples which marked the early years of the seventeenth century, though at the present day most of these other miraculous manifestations seem to have ceased. Moreover, our author's publication of the text of the grandiloquent challenges which he addressed to the various impugners of the miracle, together with a photographic facsimile of the receipt for the registered letter containing one of them, strikes us as slightly childish. One really cannot assume that when a freethinking professor omits to answer a *diss* thus hurled at him through the post, no other reason can possibly be assigned for his silence except the fact that he is unable to make any reply to it.

4.—IN THE DAYS OF THE COUNCILS.¹

This book undoubtedly represents a painstaking and honest effort to tell the story of a very complicated period, to wit the closing years of the Great Schism, a period coincident with the career of Baldassare Cossa, Pope John XXIII. As a piece of narrative Mr. Kitts's work must be accounted as much above the average. He tells a rather intricate story very well indeed, steering an even course between the Scylla of dulness and the Charybdis of flippancy. At the most we should only have to reproach him with an occasional affectation of phrase, and one is willing to make some little sacrifice to be rescued from the ponderous banality which is too often the bane of historical compositions of this nature. Moreover, the subject-matter of the volume is undoubtedly interesting, although at the end it leaves us in mid-stream, for Mr. Kitts, while professing to write a Life of Baldassare Cossa, brings this instalment to a termination with the election of Baldassare to the Papal throne. It is true that in the Preface he expresses a hope that he may complete the biography, if life and health are spared, but he

¹ *In the Days of the Councils, a Sketch of the Life and Times of Baldassare Cossa, Pope John XXIII.* By E. J. Kitts. London: Constable. Pp. xxiii, 421. Price, 10s. 6d. net. 1908.

adds rather dubiously that "the material is abundant and opportunity intermittent." We sincerely hope that the author may not have to leave his task incomplete, even though there are a good many points upon which we should not be prepared to receive his conclusions without considerable qualification. What we are most inclined to find fault with is a certain impression which the author leaves that his work is rather a judicious compilation from other modern historians than an estimate founded upon a first-hand study of original sources. Every now and then we come across an indefinable something which suggests that Mr. Kitts is not himself really in touch with the mediæval chroniclers. He undoubtedly wishes to be fair to Popes and ecclesiastics and all religious influences, but it is also clear that he is not very much at home with the details of Catholic practice. For example, while it is quite true that "the villagers in England peeped in from the churchyard on Sundays to catch sight of the priest waving the Host," it is absurd to add that "they ran home delighted exclaiming that they had said their Mass." There are unfortunately a good many blunders of this kind. The book is illustrated, but we think that some of the reproductions of portraits from Platina might have been spared with advantage.

5.—CARDINAL GENNARI'S "CONSULTATIONS."¹

It is not altogether easy to translate the word *Consultation*; perhaps "counsel's opinion" is the nearest English equivalent. In any case, these books are made up of moot points submitted for expert consideration; and the reasoned decisions of the learned Cardinal, who has for many years been regarded as a first-rate authority upon questions of Canon Law and Moral Theology, form of course the most essential part of their contents. The whole collection, which has been admirably rendered into French by M. l'Abbé Boudinhon, himself a distinguished Canonist, and Professor at the *Institut Catholique* of Paris, comprises at present four volumes, two of which are devoted to Canon Law, and two to questions of Moral Theology. A fifth volume, containing Liturgical decisions, is in preparation, and will be ready, it is hoped, before the end of the present

¹ *Consultations de Morale, de Droit Canonique et de Liturgie, adaptées aux besoins de notre temps.* By Cardinal Casimir Gennari. Translated by A. Boudinhon. Four Vols. 1670 pp. Price, 18 fr. Paris: Lethieleux 1907-8.

year. To judge from a dedication prefixed to the first volume and addressed to Leo XIII., "*annos Petri in Romana sede feliciter ineunti*," the Italian original must have been given to the world in 1902. A good deal has happened since then in the domain of Canon Law, and it must be recognized that in some matters the original text has become a little out-of-date. Even though the distinguished translator has in many instances added valuable footnotes and references to more recent decrees, such adaptation is not quite the same thing as a book originally written with knowledge of all the conditions. But on the other hand, the vastly greater part of the matter contained in these four volumes stands in need of no sort of revision, and even though the conditions referred to are those of Catholic life abroad, in Italy primarily, and in a lesser degree those existing in such countries as France or Spain, still we can confidently say that no English priest can look through either the Moral or the Legal volumes without finding an immense number of solutions of the greatest practical use. The bill of fare is indeed extraordinarily varied, and the headlines seem to have been selected almost designedly with a view of displaying the attractiveness of the contents. Taking up one of the Moral volumes and opening the pages at random, we find, for example, the discussion of such a series of moot points as the following : Question 122, Can a heretic be received into the Church and keep the fact secret? Question 123, Servants and occult compensation. Question 124, The accusation of doubtful sins. Question 125, On the reparation of scandal given after a secret matrimonial dispensation. Question 126, On the testamentary dispositions of beneficed clergy. Question 127, Can the Bishop dispense from a diriment public impediment which only becomes known on the very morning of the wedding? The reader will readily understand that these various cases all offer much interesting material for diocesan conferences; and it may be said that the Canon Law volumes deal with matters hardly less practical than those which we have cited. What is particularly satisfactory is the feeling of security which these decisions give, first of all from the careful minuteness with which they are reasoned out, and secondly, from the fact that we have here virtually the concurrence of two such primary authorities as his Eminence, Cardinal Gennari, the author, and his hardly less illustrious translator, who, as many of our readers will know, adds to his other innumerable literary undertakings, the duties of Editor of the *Canoniste Contemporain*.

6.—GOD AND AGNOSTICISM.¹

We have had to review many books on Modernism during the last few months, but, though several of them have been good, none have come up to the standard of M. Michelet's *Dieu et l'Agnosticisme contemporain*. Not that he confines himself to Modernism, but he includes this in a study of a more comprehensive kind. Society is crumbling away, sang Victor Hugo, and if it is to be saved, "respect for old age and love for children," are the "two holy columns" which the thinkers must rebuild for it. Society is indeed crumbling, says M. Michelet, and all recognize it, but the two holy columns which alone can save it are "the idea of God in men's minds, and the sense of duty in their hearts." Experience has convinced French thinkers that neither Kant's deism nor his categorical imperative as refashioned by the Neo-Kantians avail to reconstruct these two columns, and other solutions are at present endeavouring to replace them. Confining himself to the first of the two columns, the "idea of God," the author takes in hand the three of these solutions now most in favour, examines them, and compares them with the old Christian solution viewed in the light of the most modern assaults on it. These three attempts "eminently representative of the divers influences which combine to form the mentality of the age," are "the philosophy of M. Durkheim's Sociological School which is in direct relation with Auguste Comte and his conception of humanity; the philosophy of Pragmatism, which is an outcome of English Utilitarianism, and Spencer's doctrine of the Unknowable; and the philosophy of Immanence, which is unquestionably based on the criticism and religious conceptions of Kant." These three systems, the author notices, agree in this, that they tend to the conception of a God immanent in man, though they differ as to the nature of His immanence. The new Sociologists regard it as an immanence in the race but not in the individual. They recognize the universality of the *fait religieux*, but refuse to seek its explanation through self-introspection. That, they think, would mean yielding to the distorting influence of personal preconceptions. So as followers of Comte, they claim to pursue an objective method,

¹ *Dieu et l'Agnosticisme contemporain*. Par Georges Michelet, Professeur de l'Institut Catholique de Toulouse. Paris : Librairie Victor Lecoffre ; Gabalda et Cie. Pp. xx, 416. Price, 3 fr. 50. 1909.

that of historical inquiry, and find that religion, like morality, is an essentially and exclusively social fact. It does not originate with the individual and pass from him to human society, but originates with society and thence passes to the individual. It is notorious how prone the individual is to take his opinions from the majority of his fellows, and how he even feels himself under constraint to do this. That is the source of the feeling of obligation or duty. Certain principles of conduct are useful to humanity as a whole in its social organization, and it has sufficient power to compel in the way indicated their acceptance by the individuals. Similar is the source of that species of veneration and *cultus* which we call religion. Humanity can inculcate on its constituent members a sense of gratitude for its favours, and of fear of its displeasure, and from these two feelings the religious feeling results, being powerfully aided thereto by the outbursts of intense emotion which primitive man experienced in times of collective assemblies. How, one asks, explain the transition from this veneration for society to the veneration for the divinity? But it is suggested that the totem of the clan, conspicuously placed in the midst of such assemblies, came to be looked up to by the primitives, unable to analyze their mental processes, as the mysterious power which evoked and drew to itself these sacred emotions of veneration and respect. Such was the beginning of the belief in supernatural divinities. As the process of civilization advanced, being found so useful to society, it was fostered and refined, until eventually it was discovered to be untenable in itself, and, having now fulfilled its function, was gradually allowed to die out. Such is the newest sociological theory of the origin of the *fait religieux*. It is not, of course, claimed for it that it is more than an inference, and many will consider it a very far-fetched inference indeed. M. Michelet's just criticism on the sociological theory as thus conceived is (1) that, having started from the arbitrary assumption that there can be no true God, or at all events, that His existence cannot be demonstrated, it embraces this inference not as really satisfactory, but as the only alternative which offers any hope of explaining the sense of obligation; (2) that it is arbitrary in its assumption that the modern savage truly represents the mentality of primitive man; (3) that in refusing to start from psychological introspection it rejects the one clue by which it is possible to interpret the thoughts even of the savage. To those who look only from the

outside, he says well, "the smile is but a muscular contraction, and the tear a secretion." It is only from his habit of self-introspection that a man knows his neighbour's smiles and tears to be the outcome of interior joy or interior grief. And so to those who renounce the clue furnished by their own inner consciousness the beliefs of the savage must always be incomprehensible.

M. Michelet's study of the first theory takes up but seventy out of his four hundred pages. The rest are devoted to the study of Pragmatism and Vital Immanence as understood by the school of Professor W. James and the French Modernists. In one respect these two theories are directly opposed to that of M. Durkheim, for they sin by relying too exclusively on psychological introspection, that is, on a defective psychological introspection. In other respects it is somewhat difficult to distinguish between them, for in the hands of their various upholders they overlap each other, to say the least. They agree in starting from a recognition of the *fait religieux*, and an acceptance of the Kantian limitation of rational inference to the world of phenomena. Then they ask themselves how without rational inference can we satisfy ourselves of the validity of our religious beliefs? Pragmatism meets this demand in the first place by applying its own fundamental principle. The useful is the true, it argues, and religious belief is useful, for it renders the most valuable services to the cause of morality. Still, from whence does the belief spring? From the region of subconsciousness, it is suggested, just as do the mysterious intuitions and conceptions of the artist or man of genius. In that subliminal workshop of psychological activity thoughts, images, sentiments, volitions, are elaborated and combined in modes unknown to the thinking subject, who becomes aware of them only when the manufactured result rises above the surface of his consciousness, to be then verified by his pragmatist test. Messrs. Myers and William James, however, have here suggested what M. Michelet calls a *surcroissance*, viz., that this subconscious activity is the result of a larger activity, of which the subject perceives the action only at times, and that this unknown force through which man's individuality is brought in contact and continuity with an invisible world "may, if one so wishes, be called God." The theory of Immanence goes beyond that of Pragmatism thus supplemented, in conceiving of God as not merely causing this alleged subconscious belief, but as also Himself actually felt and

perceived ; not, indeed, by all and at all times, or always with the same degree of clearness, but so that the perception of Him grows clearer or duller in proportion as the moral and spiritual conditions of the subject favour or impede it.

M. Michelet describes all the varieties and details of these two theories with minutious care, and is always solicitous to do full justice to their adherents. In this spirit, he never omits to acknowledge any good points he can find in the theories he criticizes. When he does come to his criticisms they are as searching as they are delicately expressed. We must, however, leave the reader to find this out for himself, confining ourselves to this one observation that it is Agnosticism, not knowledge, which he shows to pervade the two systems, indeed, the three systems throughout. It could not be otherwise when the search is for an object which lies beyond the realm of experience, and when the original postulate of the theorists is that beyond the range of experience no rational deduction can claim validity. Accordingly, in the two chapters which form the second part of the book, the author rejects these unnecessary postulates, and claims for human reason that it can attain to direct knowledge of the objective world, and from the data thus supplied to it by the world of sense can, by the principle of causality, attain to a trustworthy knowledge of the existence, and of some of the attributes, of the divine Author of the universe. And here he calls attention to the importance of a distinction which is often overlooked, that between spontaneously formed conceptions and inferences which are general among men, and the philosophical conceptions and inferences which men consciously elaborate, when they begin to reflect on their mental processes. It is the knowledge of God attained by the former method which is so firm-rooted, and seems so natural that the Immanentist mistakes it for direct intuition. It is the latter kind of knowledge which, whilst in itself so admirably adapted to confirm and enrich the faith of inquiring minds, is so beset with pitfalls for the unwary.

7.—DICTIONNAIRE D'APOLOGÉTIQUE.¹

It is an age of Encyclopædias, Catholic Encyclopædias included. The one before us bears the modest name of Dictionary, which perhaps is its due as its scope is confined to matters apologetic. Still, it is encyclopædic in so far as it aims at being a *répertoire* for all questions of interest to the apologist and his *clientèle*, indeed, approximates in this respect, though in an opposite sense, to the type of the great work which first appropriated the title of Encyclopædia. Its size, too, will be considerable by the time it is finished, for it is to consist of ten or twelve *fascicules*, and this first *fascicule*, which just covers the letter A, comprises 320 closely-printed and double-columned pages, amounting in all to some half-million words. It will be understood from this that the present fourth and remodelled edition differs greatly from the original out of which it has grown, that is, out of Jaugey's *Dictionnaire Apologétique*. The change is welcome, for the contributors are scholars of reputation who know their subjects well, as may be instanced by the names of Batifol, Le Bachelet, Lepin, Nau, Hamon, Bugnicourt, and others.

The first number contains only nineteen articles, from which it may be understood how fully the subjects are treated; indeed, some of them are treatises rather than articles, P. le Bachelet's on *Apologétique* (which is the longest) occupying seventy pages. From this article we learn the sense in which *Apologétique* is taken, that is, not merely for the body of proofs by which it is sought to establish the truth of the Christian religion and gain for it the submission of devout minds, but for the defence of the several doctrines of the Church, of its usages, and of its history from misconceptions and misrepresentations of every kind. P. le Bachelet, who of course deals only with the formal questions of method, divides his able and exhaustive article into two parts, in the first of which he takes the history of Apologetics, with the literature it has yielded in the different periods from the first five centuries to the present day; and in the second he discusses the character of what he calls the

¹ *Dictionnaire Apologétique de la Foi Catholique, contenant les preuves de la Vérité de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition entièrement refondue, sous la direction de A. d'Alès. Fasc. I. Agnosticisme—Aumône. Paris: Beauchesne. Price, 5 fr. 1909.*

Classic method of Apologetics, comparing it with certain other methods true and false, remitting however the Apologetics of Immanence to the article on *Immanence* yet to come. The article on *Agnosticisme* is by Père Chossat, S.J. It is also very thorough and learned. Perhaps too learned, some readers will say, complaining that they cannot see in it the trees for the wood, but students of theology will appreciate it for its interesting study of the arguments for Dogmatic Agnosticism in the light of St. Thomas's examination of the arguments of Maimonides; for Père Chossat has perceived that "the modern agnostics have added hardly anything to the medieval Jewish writer." Two excellent specimens of lucid exposition and demonstration are Père Coconnier's article on *Ame*, and M. Bugnicourt's (of Freiburg) on *Animisme*. If we do not single out other articles for commendation it is only because one hesitates to select where the whole is so good. We cannot but wish well to the progress of this Jaugey transfigured.

8.—A BOOK OF FEASTS AND FASTS.¹

We have already several times noticed favourably in these pages the work of Dr. H. Kellner, the German title of which, "Heortology," is retained in the present English version. Besides the two editions of the original, an excellent Italian translation has been published by Professor G. Mercati and now the book comes before us in an English dress. It is this latter which alone concerns us now and we may at once congratulate the translator upon the faithful execution of what cannot always have been an easy task. The book reads smoothly and the meaning is generally clear. Moreover, the numerous pitfalls supplied by the very considerable number of footnotes and references bear witness so far as we have been able to examine it, to a good deal of careful revision. The printing of the Greek is generally good, better than that of other volumes in the same series, but there is a combination of rather bad blunders in a footnote on page 49, one of which, strange to say, appears also in the German. We cannot, however, help

¹ *Heortology. A history of the Christian Festivals.* By Dr. K. A. H. Kellner. Translated by a priest of the Diocese of Westminster. London; Kegan Paul. Pp. xviii, 466. Price, 10s. 6d. 1908.

regretting that the translator has not also made use of the excellent Italian edition of G. Mercati, which contains some very useful additional notes. The Index, in particular, of this Italian edition might have been imitated with advantage, for unfortunately the Index of Dr. Kellner's own German original is one of the most ridiculously unpractical Indexes we have ever come across. Such a book is obviously rather a work of reference than a book to be read continuously. A priest, for example, who finds himself saying the First Vespers of the Office of St. Joseph will naturally like to look up what is to be said about such a festival. If he examines the Index of the German or the English edition, he will discover to his great surprise that the book apparently contains nothing about St. Joseph, though there are three references to Josephus. If he look for Anne or for John the Evangelist he will find one reference in each case, and on turning up the page indicated will be confronted by a passage which does not mention the festivals of the Saints in question, though in point of fact the feasts of St. Joseph, St. Anne, and St. John are all discussed at very considerable length in the course of the volume. If this is not the *ne plus ultra* of absurdity in Index-making it comes very near it. No doubt the inquirer is supposed to turn not to the Index, but to the Table of Contents; where, after carefully reading through some three pages, he will discover that a separate section is devoted to "the feast of St. Joseph; the *cultus* of SS. Joachim and Anne." Or, to take another illustration, the reader who possessed only the German or the English edition would be forced to infer, after carefully examining both Contents and Index, that the book does not contain a word about the feast of St. Agnes. It is only from the Italian version that he would at once learn that St. Agnes is referred to in five different places. If another edition is called for, we hope that this serious drawback will be corrected, for Dr. Kellner's work, as we have stated, is a good book, and excellently rendered into English; but without an efficient Index it is not too much to say that half its utility is lost for the majority of busy people. We may notice in conclusion that the translator has occasionally added a useful footnote or two of his own. We are gratified to find amongst them a reference to certain articles which appeared in our own pages on the history of the Rosary.

Short Notices.

THE subject of Modernism and the fortunes of Dr. Wahr mund are still the subject of earnest debate in Austria. Hofrat Professor Dr. Karl Menger, a member of the Herrenhaus, having delivered himself of a vigorous utterance against the Catholic authorities, which, considering his place and power, cannot be considered unimportant, Herr Peters replies with a tract, *Klerikale Welt auffassung und Freie Forschung* (Vienna: Eichinger, 4.10 kr.), in which are handled with much skill and ability all the burning subjects of the hour, "Free Inquiry," "Dogmatism," "Liberty at Universities," "Clerical concepts of Cosmos" (under which Miracles and Laws of Nature, &c. It is of course impossible to form an adequate idea of any controversy from books on one side; but Herr Peters' works have a very satisfactory ring of sincerity; they are also strong without being exacting, and while maintaining orthodoxy, unequivocally make for peace.

Father Quin, S.J., gives us in the *Boy Saver's Guide* (Benziger, 5s. 6d.) a veritable *vade mecum* for managers of boys' clubs or of social work of any kind among boys. From beginning to end he pooh-poohs the idea that personal magnetism or very special gifts are necessary for such work; of course he admits they are useful. What we like especially about the book is that it is eminently practical throughout; every little detail of management—the games, badges, rewards, punishments, &c., has its due place; and no mere sentiment is indulged in. In it one may find the "tricks of the trade" for forestalling squabbles or petty jealousies, for dealing with the sulky or the rowdy, for infusing a wholesome pride in the Association without overdoing it; or again one gets interesting glimpses of the boys' point of view. Perhaps the most commendable chapter is devoted to "Saving the Manager's Energies"—the methods here outlined were to us a revelation. His warrior-like and "taught-by-experience" look, as he appears among the 400 boys in the frontispiece to the book, is alone a guarantee of the author's right to speak and of the success of his methods.

Father Hippolyte Leroy, S.J., has added yet another volume to his series of conferences on *Jésus Christ : sa vie, son temps* (Beauchesne : 3 fr.). It is the second of the second series, the general title of which is *Vie souffrante et Vie glorieuse*. In the opening discourse the preacher, referring to his own pulpit-teaching during the past thirteen years, given to the reading world in as many volumes, and reviewing it in the light of the Encyclical *Pascendi dominici gregis*, is happily able to declare that his work is free from any taint of Modernism. He then takes up the thread of our Blessed Lord's life at His prophecy concerning the end of the world, and carries it forward through ten lectures to the departure from the supper-room of Judas Iscariot. Those of our readers who have come across one or other of the previous twelve volumes of this series, will not need to be told how excellent is the matter and how worthy its treatment. About four more

volumes will be needed to put a crown to the author's loving and fruitful labours.

The Acts of the Martyrs have in every age of the Church been studied and read by the faithful with no less zest than edification. Dom Leclercq is doing an admirable work in preparing a popular selection of their acts, which is to continue to the end of the nineteenth century, and, with the volume before us (*Les Martyres*, Vol. viii, *La Réforme*, 1573—1642. Oudin, 4.50 fr.), already comes down to 1642. This volume concerns itself mainly with England. Of the twenty-nine martyrs or groups handled, all but six are English or Scotch. The list includes Mary Stuart and Margaret Powell, who do not find places in our ordinary Martyrologies, though no one will begrudge them their place here. Though the editor's scheme does not tie him to press upon his readers the latest results of scholarship in regard to historical problems (*e.g.*, that of Queen Mary), still, in occasional Notes and Introductions, we see that knowledge on such points is by no means wanting.

The Responses are a most important part of the musical service at High Mass, and upon their singing of them our choirs are largely judged. The harmony to the Responses must be simple and unobtrusive, but that it can be made very effective is proved by the late W. S. Rockstro and Mr. Arthur Mayo, who give us three different versions (published by Messrs. Burns and Oates at 3d.) which can be highly recommended to our choir-masters and organists.

While the world lasts the "Land" and the "Book" must always retain their fascination for the Christian, the "Land" as being

those holy fields
Over whose acres walk'd those blessed Feet,
Which [nineteen] hundred years ago were nailed
For our advantage on the bitter cross,

and the "Book" as containing the record in type of fulfilment of the life of that Redeemer. The former helps to interpret the latter, and therefore travels in the Holy Land are always interesting. A capital book of this kind has lately been written by the Vicar of Lambeth, the Rev. G. Robinson Lees, entitled *The Witness of the Wilderness* (Longmans, 3s. 6d. net.). The author confines his attention to the Bedawin, amongst whom he has lived, and to whose isolation is due the permanence unchanged of customs and dispositions from Biblical times. The book is copiously illustrated, not only with excellent photographs, but also with Scripture references throwing valuable light on the Old Testament.

The works of a philosopher who takes his stand on pure agnosticism remind one of those impressions of nature conveyed by persons destitute from birth of one or more of the five senses. The faculties they still retain are wonderfully acute, but the whole picture they attempt to describe is wofully blurred and distorted. In *Herbert Spencer*, by W. H. Hudson (Constable, 1s. net.), we have a critical presentation of such a philosopher, made by a not unsympathetic hand. No appreciation of the fine points about Spencer's character, his industry, his integrity, his contempt for wealth and popularity, can alter the fact that his philosophy is radically unsound, and correspondingly false in its developments. This little primer should be a useful introduction to the study of his works.

In *The Policy of Licensing Justices* (King and Son, 1s. net.), Mr. E. A. Pratt pleads for a constructive rather than purely negative attitude on the

part of advocates of Temperance Reform. He would not end the public-house, but mend it. In fact, he holds that the abolition of public-houses should lead logically to the abolition of clubs. There is a good deal of commonsense in this pamphlet, and the anomalies of existing and prospective legislation are shrewdly discussed. But if, as is generally allowed, the present consumption of drink is injurious to national prosperity, it is difficult to see how it is to be checked without the loss falling ultimately on those who are interested in its maintenance or increase.

The publication by the Cambridge University Press of a series of County Geographies is an indication of how the burden of the modern school-child is growing. Formerly it was enough if one knew that there were counties, and could give the chief towns and manufactures of each, but in these dainty little books, four of which—**Kent**, **Surrey**, **Sussex**, and **Essex**, priced at 1s. 6d., and all by Mr. George Bosworth—have reached us, each district is exhaustively treated as a separate kingdom, geographically, physiographically, archaeologically, and from the points of view of Art, Mineral, and Agricultural Wealth, Manufactures, &c. There are also maps, of course, and plenty of pictures. But with his eyes thus concentrated on his immediate surroundings, how is the modern child to think imperially?

The same publishers send us Scott's ever fresh **Tales of a Grandfather**, edited with an Introduction and notes by P. Giles, M.A., in a series of *English Literature for Schools*, at 1s. 4d. a volume.

If words and arguments could crush them, the politicians who are at present ruining France materially and spiritually would find very short shrift at the hands of their victims. The Catholic publishers continue to issue countless books, commenting on the situation and proving to demonstration that the Government does not represent the people and has no right to be there. But the point is—the Government *is* there, which could hardly have come about unless the people wished it. One of the most prolific of the pamphleteers alluded to above is M. le Abbé Paul Barbier, who continues his useful *Etudes Contemporaines* in two further volumes—**La Crise Intime de l'Eglise de France** and **L'Eglise de France et la Séparation** (Lethieilleux, 0.60 fr.). The former deals with domestic difficulties, indicated by its subdivisions, *Les Prêtres Démocrates*, *Le Sillon*, *Les Hypercritiques*. Without a more intimate knowledge of French ecclesiastical affairs, we cannot discuss with advantage our author's thesis, but on the surface we are surprised to learn that priests should ever be thought a danger to the Church of France because of their democratic tendencies, or that *les Sillonistes*, who devote themselves to what we encourage under the name of Social Work, should be considered a source of weakness. M. Barbier is at pains to remove possible illusions of this sort by allowing the persons concerned to expound their real views : even the Higher Critics, with some exceptions, he judges leniently. In his other booklet, whilst tracing the steps which led to the abolition of the Concordat, he points out that the Government, disappointed in their hopes of a schism, have as yet failed to apply their own laws in their fulness, a hesitation which will not long endure. Then there will be a new and fiercer phase of the old struggle.

The distinguished French Academician, M. P. Thureau-Dangin, gave last spring a course of lectures at the Catholic Institute of Paris, which he has since issued in a volume entitled **Le Catholicisme en Angleterre au XIX^e Siècle** (Bloud, 3.50 fr.). They are founded on his exhaustive study of the subject, *La Renaissance Catholique en Angleterre*, the three volumes of which we

reviewed at length on their successive appearances in 1899, 1902, and 1906. We need only, therefore, say here that for a compendious, accurate, and duly-proportioned review of the whole train of circumstances known as the Catholic revival we know no better book to recommend than this collection of lucid and learned historical conferences, which gives in very readable form the essence of the larger work.

Messrs. Burns and Oates have issued, at 2s. 6d., another reprint of Father Caswall's well-known text-book, *The Catholic's Latin Instructor*. It is intended for those of the faithful in whose education the study of Latin had no part, yet who are anxious to appreciate the beauties of the Church's liturgy more deeply than they are enabled to do by the usual translations. By the use of this book, a knowledge of Latin can soon be obtained sufficient to follow easily the prayers at Mass, the hymns at Benediction, Vespers, and other devotions into which the language enters.

The third volume, dealing with the Commandments, of Father D. Chisholm's *The Catechism in Examples* (Washbourne : second edition, 3s. 6d. net), has reached us—an invaluable mine of pious anecdote to enliven and make more profitable the precious hour of catechetical instruction.

There is a great deal of practical wisdom of the highest sort in *A Spiritual Calendar* (C.T.S., 6d. net. paper, 1s. 3d. cloth), selected from the works and letters of Antonio Rosmini, Founder of the Institute of Charity, by the late Father Aloysius Lanzoni, I.C., and translated by Father George Elson, I.C. The English translator has confirmed each pious thought by an apposite text from Scripture, and thus for every day in the year is provided a very salutary spiritual tonic.

Dr. A. Fortescue's *Orthodox Eastern Church* has awakened interest amongst us in that great religious body which, though separated from the source of unity, possesses true sacraments, and is the means of salvation to myriads of souls. Consequently, the series of *Etudes de Théologie Orientale*, published by M.M. Beauchesne of Paris may be welcomed by some of our readers. The first volume is called *Histoire du Canon de l'Ancien Testament dans l'Eglise Grecque et l'Eglise Russe*, and is written by Père M. Jugie. The author complains with some justice that the theology of the Eastern Church is little studied in the West, with the result that the position of the former is not clearly understood. That this is the case with regard to the Old Testament Canon his erudite yet readable pages show.

The Rev. J. De Bie, Professor of Moral Philosophy in the Seminary at Malines, has followed the example of many of his colleagues in many lands and issued the substance of his lectures in book form, entitled *Philosophia, Moralis ad mentem S. Thomae Aquinatis* (Ceuterick, Louvain, 5.00 fr.) the first part only, treating of Moral Philosophy in general, having so far appeared, whilst the second is promised for the end of this year. All the characteristic excellences of the scholastic method are to be found here, clearness, logical precision, thoroughness, solidity—but theory is constantly brought to the test of experience, and truth is made more evident by what Milton calls “the scanning of error.” Considerable acquaintance is shown with the writings of heterodox English philosophers, but we find no mention of the orthodox who have refuted them.

The New Scholar at St. Anne's, by Marion Brunowe (Benziger : 3s.), is a pleasing girls' story with an unimpeachable moral, all about the reformation of a spoilt child and the wicked doings of a party of girls at a convent school. But the Women's Protestant League need not get the book.

The wickedness consisted chiefly of the use of American slang and of breach of school rules, culminating in a midnight feast during Lent.

Christian Reid, a veteran American authoress, has written a very short but very pretty story called **The Coin of Sacrifice**, which is daintily printed and got up by the Ave Maria Press, and sold for 15 cents.

To parody Heine, every country has the Protestant it deserves. The United States must be particularly guilty, for their Protestants are of a singularly virulent type. President Roosevelt having said that he looked forward to the day when the spirit of religious liberty embodied in the American Constitution would result in a Catholic, a Unitarian or a Jew occupying the Presidential chair, certain Protestant ministers issued a "protest" against the prospective election of a member of the first-named religious body. The Very Rev. D. I. McDermott of Philadelphia in a lecture entitled **The Preachers' Protest against President Roosevelt's Denunciation of Religious Bigotry in Politics** has little difficulty in analyzing the motives of these sectaries and exposing their ignorance and malice.

La Presse contre l'Eglise, by the Abbé L. Delfour (Paris : Lethielleux, 3 fr. 50), is a vigorous denunciation of the French (and the Anglo-Saxon) secular press. The author points out the extent to which it is used as an instrument of anti-religious propaganda, and paints in somewhat lurid colours a picture of the various agencies concerned in its production. The book covers more ground than can be indicated in a brief notice. We read of plots without end, of wolves in sheep's clothing, of Dreyfus and duplicity. It will be of value as calling attention to the need of organizing the Catholic press in France and elsewhere after the example of Germany. The situation is one which calls for plain speaking. But not all will acquit the author of a certain want of discrimination in his denunciations. With some useful suggestions contained in this book we hope to deal at length on a future occasion.

One turns with interest to a new book by Count Albert de Mun, a prominent member of that chosen band of French laymen who have realized what the profession of Catholicism means under the present circumstances of their country. They have felt, as Leo XIII. and Cardinal Manning felt, that the future of religion lies with the industrial classes, those toiling millions on whose labour the whole social fabric rests, and they have laboured like veritable Apostles to keep the ideals of Christianity before the eyes and in the lives of the working-men. In **Ma Vocation Sociale** (Lethielleux, 3.50 fr.) the Count narrates the origin of the "*Cercles Catholiques d'Ouvriers*" in the years 1871-75, the first years of the Third Republic, which he and a few devoted friends, with the keenest foresight, set on foot. For three years he traversed France continually from end to end, and at their close the *Oeuvre* counted 130 Committees, 150 *Cercles*, and 18,000 members. Then, because his activity in promoting Christian ideas was displeasing to a Government which even then held that no one could be a good Catholic and a loyal servant of the State, the Count resigned his commission in the army, and devoted his life to the nobler service of God's Church. The growth of the great *Oeuvre* which has been the result is the best testimony to his truly Christian energy. This record will be an invaluable stimulus to his fellow-workers and successors, on whose efforts depend to so large an extent the destinies of France as a nation.

Although **The Via Vitae of St. Benedict**, which is the Rule arranged to form material for meditation by Dom Bernard Hayes (Washbourne, 5s.), is of

more immediate interest to members of the great Order, still, all Religious may profit by its use. The short prayers suggested after each section of reflections on particular rules are often exceptionally beautiful, and the whole gives an admirable exposition of the true monastic spirit, that life of unselfish devotion to the service of God and the neighbour.

The plain man, if he thinks of the matter at all, must be very tired of the words "transcendence" and "immanence" which figure so largely in discussions on the "New Theology." They are important words for all that, marking a deep and radical difference in man's way of regarding the supernatural. The Catholic doctrine may be found luminously set forth in *La Théologie Scolastique et la Transcendance du Supernaturel* (Beauchesne, 1.50 fr.), by M. l'Abbe H. Ligeard, who shows that the whole question was exhaustively discussed by the great Theologians who, whatever their views as to the exact manner in which the supernatural affected the natural, all agreed that the former was not "immanent" in the latter.

Whether the mysteries of the faith should be taught to little children in formulae embodying abstract terms quite beyond their comprehension, with the idea that the words at any rate would be graven in their memories and the meaning be arrived at later has always seemed to some open to question. The late Bishop Bellord once published a catechism in which theological abstractions were frankly abandoned, and doctrine illustrated by ideas already familiar to the infant mind. A similar work, *Du Connu à l'Inconnu* (Lethielleux, 0.50 fr.), by an anonymous author reaches us from France. The difficulty is that once a fixed and definite scheme is abandoned there will arise an immense number of plans, varying according to the writer's idea of the child's mind and the best way of approaching it. In the booklet before us, the author does not seem to have avoided the vague and philosophical altogether, but for the most part he has done so and his work is a stimulating and useful experiment.

There has probably been no more widely-known book of Meditations than that composed in Spanish by Father Louis de Ponte, S.J., in the early days of the Society. It has been translated into many languages, as well as into the universal language of the Church. This Latin version has been often edited and now appears once again, thoroughly revised, in Herder's *Bibliotheca Ascetica Mystica*. The first three parts of these *Meditations de praecipuis fidei nostrae mysteriis*, edited by Father A. Lehmkuhl, S.J., are now for sale at 3.75 fr. 2.85 fr. and 5.00 fr. respectively: the remaining three are announced for speedy publication. The book is a veritable treasure-house of sound and practical reflections on things of the highest moment.

The same publishers send us a third edition of Father Christian Pesch's treatise, *De Sacramentis* (vols. vi. and vii. on his *Praefectiones Dogmaticae*: 8.75 fr. and 8.00 fr. respectively). Father Pesch's 'Dogmatic Theology' is well known for its skilful blending of the historical and speculative methods, and in no parts of his works is this quality more prominent and serviceable than in the doctrine of the Sacraments.

Another old friend, many times greeted and commended, is Father Frick's *Logica in usum scholarum*, now in its fourth edition (Herder, 2.80 m.), and likely, we trust, to see many others. Logic is a mental quality which is so necessary, and yet so rare, that whatever makes for its diffusion should be heartily welcomed.

Good French novels, too, though not necessary, are sufficiently rare, novels, *i.e.*, which are good from a moral as well as a literary point of view.

Both forms of excellence can be predicated of the works of M. Claude Mancey, who, in **Par-dessus les Vieux Murs** (Lethielleux, 3.50 fr.), aims many a shrewd blow at the system of social caste, which still lingers even in democratic France, especially "in the provinces." His aim is to make his countrymen come out of their old enclosures, which make only for narrowness and atrophy, and take their proper part in the life of the nation.

An author well known to our readers, Madame la Comtesse de Courson, writes the Introduction to the history of the conversion of another English lady, Mme. d'Arras,—**Une Anglaise Convertie** (Beauchesne : 2.00 fr.)—which is partly autobiographical and partly composed by her son, Père H. d'Arras. The lady in question belonged to the Worcestershire family of the Lechmeres, and was born in the year of Emancipation, 1829. The story of her conversion from Anglicanism makes an interesting study in "living apologetic," and introduces many prominent figures of the Catholic revival. Her reception took place in the year 1850, and her narrative ends with her marriage in 1858. Her son contributes many complementary details from letters and diaries, displaying more fully than her modesty permitted her the virtues and piety of his mother, who died in 1906.

A book of reminiscences of a widely different character, but very readable withal, is **Souvenirs**, by the Princesse de Sayn-Wittgenstein (Lethielleux, 3me. édit., 3.50 fr.), a Russian lady whose recollections go back to 1825. At times the volume reads like a Court Journal, but there are vivid glimpses throughout of the appearances the various European revolutions of last century presented from above. However, in her intimacy with Madame Craven and other celebrities outside the circles of Royalty, the Princess comes down to more ordinary levels of interest.

Protestantism, under its multiplied and ever-changing aspects, has one negative characteristic which marks it off from all other religions, it lacks the idea of sacrificial worship. Round that idea, on the other hand, the whole Catholic devotion is centred. It is the Mass that matters in the lives of all of us. Although **Le Sacerdoce et le Sacrifice de N.-S. Jésus-Christ**, by Père J. Grimal, S.M. (Beauchesne, 3.50 fr.), is written mainly for priests, still, in these lucid and devout pages the Catholic laity whom St. Peter calls a "royal priesthood" will find a full and very suggestive treatment of the main fact of their religion which cannot fail to deepen their appreciation of their privileges.

La Foi Catholique, by l'Abbé H. Lesêtre (Beauchesne, 3me edit., 3.50 fr.), is an excellent compendium of Christian doctrine or apologetic developed in a clear and orderly fashion, and sufficiently detailed to satisfy the needs of all but the professed theologian. Those who have to teach the young or instruct converts will find much to help them in its pages.

The season of Lent and the approach of Passontide will make the appearance of a new edition of **La Montée du Calvaire**, by Père L. Perroy (Lethielleux, 3.50 fr.), welcome to those who are looking for a treatise on the sufferings of our Lord which shall be devotional and yet fresh and "actual." The author has been to the Holy Places, and uses their witness very happily.

BOOKS RECEIVED.*(Reviewed in present issue or reserved for future notice.)**From the Author:*

ETUDE SUR LES ASSURANCES—VIE. Pp. 69. Price, 2.50 fr. 1906.
 CAISSE DE PENSION à RENTE VARIABLE. Pp. 37. Price, 1.50 fr.
 By Jean Schul, S.J. 1908. PHILOSOPHIA MORALIS AD MENTEM
 S. THOMÆ AQUINATIS : Auctore J. de Bie, S.T.L. Pars Prior.
 Pp. xii, 275. Price, 5 fr. 1908. LES MARTYRES : vol. viii, LA
 REFORME : By Rev. Dom H. Leclercq. Pp. 488. Price, 4.50 fr. 1908.

Ave Maria Press, Indiana :

THE COIN OF SACRIFICE : By Christian Reid. Pp. 57. Price, 15 cents.

Beauchesne, Paris :

LA RELIGION DES PRIMITIFS : By Mgr. A. Le Roy. Pp. ix, 518.
 Price, 4 fr. 1909. UNE ANGLAISE CONVERTIE : By le Père H.
 D'ARRAS. Pp. 212. Price, 2 fr. 1909. LE CELEBRE MIRACLE
 DE SAINT JANVIER : By Léon Cavène. Pp. 350. Price, 5 fr. 1909.
 JESUS-CHRIST : SA VIE, SON TEMPS : 2de. serie. Vol. ii. By
 H. Leroy, S.J. Pp. 344 Price, 3 fr. 1908. DICTIONNAIRE
 APOLOGETIQUE DE LA FOI CATHOLIQUE. Fourth Edition, thoroughly
 revised. Edited by A. d'Alès, S.J. Fasc. I. Agnosticisme—Aumône.
 Pp. 319. Price, 5 fr. 1909. HISTOIRE DU CANON DE L'ANCIEN
 TESTAMENT DANS L'EGLISE GREQUE ET L'EGLISE RUSSE : By
 M. Jugie, O.S.A. Pp. 140. Price, 1.50 fr. 1909. LA THEOLOGIE
 SCOLASTIQUE ET LA TRANSCENDANCE DU SURNATUREL : By
 H. Ligard. Pp. 134. Price, 1.50 fr. 1909.

*Bloud, Paris :*LE CATHOLICISME EN ANGLETERRE AU XIX^e SIECLE : By Paul Thureau-Dangin. 4me. Edit. Pp. 256. Price. 3.50 fr. 1909.*Benziger Brothers, New York :*THE NEW SCHOLAR AT ST. ANNE'S : By M. J. Brunowe. Pp. 177.
 Price, 3s. 1909.*Burns and Oates, Ltd., London :*

THE CATHOLIC'S LATIN INSTRUCTOR : By Father Edward Caswall.
 New Edition. Pp. viii, 273. Price, 2s. 6d. 1909. SELECT
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